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Vol. 1

pt. 1

Annotations on the apostolical
epistles. Vol. 1, pt. 1.

ANNOTATIONS

ON

ST. PAUL'S EPISTLE TO THE ROMANS,

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.

BY

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TO THE
ONE COMMON CAUSE
OF SOUND LEARNING AND RELIGIOUS EDUCATION
AMONG HIS INTELLIGENT COUNTRYMEN :
AND HEREIN,
ABOVE ALL, BECAUSE FOR THE SAKE OF ALL,
TO THOSE WHO ARE, AND TO THOSE WHO ASPIRE TO BE,
FELLOW-WORKERS WITH HIM
WHO WOULD HAVE ALL MANKIND TO BE SAVED,
AND TO COME TO THE KNOWLEDGE OF THE TRUTH,
THE AUTHOR DEDICATES THIS BOOK :
IN DEPENDENCE ON THAT BLESSING WHICH ALONE CAN
MAKE IT MINISTER
TO THE EDIFICATION OF THE CHURCH.

PREFACE.

THE present publication is intended, if God permit, to form part of some three or four volumes of Annotations on the Greek Testament; for the use, more especially, of those Theological Students who shall be willing to bestow much time and thought upon that Sacred Text, and *not so to have learned Christ* as ever to be reduced to say—with one whose answer was to this effect, when reminded of what once were his theological opinions—that in what they have taught or done, as ostensible members of the Church of England, they taught and did but as they deemed “necessary to their position;” and on controverted points of doctrine, or of discipline, gave utterance less to their own sentiments than to those which prevail everywhere in the National Church.

Far be it, indeed, from the writer of the following pages to decry the zealous observance of that Catholic maxim, QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS. But in these days of hostile aggression from without, and of artfully-disguised hostility and apostasy within, it is of the utmost importance that every English THEOPHILUS should perceive and know the very truth of those things which from a child he has had sounded in his ears; and this, not in

simple reliance on the many able and approved Expositors of *the things which are most surely believed among us*, but as having himself also been at pains to trace his religious creed to the supreme Authority on which it rests—*παρηκολουθηκότα ἄνωθεν πᾶσιν ἀκριβῶς*: Luke i. 3.

Here, then—in these words of the Evangelist, thus slightly modified—is the purpose which the present undertaking is designed to subserve; to fix men's attention on the Original Text of the Christian Scriptures; to induce the Classical Scholar not to throw away the obvious advantages, which early familiarity with the Greek tongue must have given him, for arriving at *the mind of Christ*, as made known in the writings of His inspired Apostles; nor to imagine that the same appliances and means by which, one after another, he has unlocked the treasures of Heathen Literature, can ever be out of place when applied to the “thoughts that breathe and words that burn” in the unchecked, unpremeditated eloquence of St. Paul. Nor is this the whole result at which our undertaking aims. Retracing those ancient channels of Interpretation and Comment which pious hands have dug, it would bid the reader mark, and verify for himself, the immediate derivation of the pure wells of our Church, her Liturgy and Articles, from the fountain-head of Scriptural and Apostolical teaching; and more than this—it would climb with him to the height from which St. Paul deduces Christianity itself; and, guided now by the hand of Inspiration, observe how that inestimable LOVE wherewith *God so loved the world, that He gave His*

only-begotten Son, and in Him *to as many as should receive Him, and believe on His name, gave power to become the sons of God* (John i. 12. iii. 16. xvii. 20—24)—how this grace of God, and the gift thus obtained through the grace of the One Mediator between God and Men (Rom. v. 15. 1 Tim. ii. 5), dates not from the birth of *the Man Christ Jesus*, but from the beginning of all things, even *before the foundation of the world* (Eph. i. 4. 2 Tim. i. 9. 1 Pet. i. 20); and so *the election of grace* (Rom. xi. 5) is, on the part of God, the one *eternal purpose*, predestination, and provision of His love (Rom. ix. 11. Eph. i. 4—6. iii. 11), to which all things from the beginning of the Creation have conspired to give its foreseen development and effect; and if, from among Men, it has led to His selection of one individual, or one nation, for an especial honour which in His wisdom He has not entrusted to another—these have been *vessels of mercy*, not more unto themselves than unto others; God having provided for those also who through their instrumentality should believe on Him; and so provided, that without this *crown of rejoicing* (1 Thess. ii. 19) not even His most favoured servants should be perfect in His sight. **I KNOW HIM THAT HE WILL COMMAND HIS CHILDREN AND HIS HOUSEHOLD AFTER HIM, THAT THEY TOO SHALL KEEP THE WAY OF THE LORD**—this is the highest grace that Man's own faithfulness ever has found before the heart-searching God. **BEHOLD I, AND THE CHILDREN WHOM GOD HATH GIVEN ME**—this glory, shadowed now in the Christian Church, will be fulfilled when the Lord, for whom we look, *shall be revealed*

from Heaven, not only to be glorified in His Saints, but also to be admired in all them that believe (2 Thess. i. 7. 10).

What, then—if this be indeed St. Paul's doctrine of Predestination; if our *election of God* (1 Thess. i. 4), so far as that grace is given to individual believers, resolves itself into this; *not that we have already attained* unto it, *or are already perfect*; but that with full purpose of heart (Acts xi. 23), answering, however faintly, to the fulness of the Divine purpose towards us, we are aiming *on our part to lay hold upon that blessed hope, for which* we believe (and, according to our faith, so shall we find) that *Christ's helping hand has laid hold on us* (Phil. iii. 12. Heb. ii. 16)—if, while we so believe, and so *taste of the heavenly gift* (Heb. vi. 4), we are, in the truest sense, *of the seed of Abraham, and heirs to the full extent of the promise* (Gal. iii. 29); and yet so free is Man's own agency in this matter, that he who ministerially has been a *vessel of election* (Acts ix. 15) unto others, may himself *fall from grace* (Gal. v. 4), nay, in the end, be found to *be a cast-away* (1 Cor. ix. 27)—what shall we say, then, of more recent speculations on this subject? where is Predestination in the modern acceptance of the term?

It is, we reply with our Apostle—as would it had ever been—*excluded*, by more enlarged views of St. Paul's inspired teaching; suggested, in the first instance, by a closer and more critical observation of his language; sustained and strengthened by thoughtful consideration of the context, and logical connexion, of each controverted passage; and set (it is conceived) beyond all reasonable doubt or question by all

that we know of the times, and of the peculiar circumstances, under which he wrote.

FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM (Luke xii. 32)—in these encouraging words, addressed (even as the herald Angel had addressed men that *were not disobedient to the heavenly vision*) to those Jews *who first put their trust in Christ*, ministering thereby *to the praise of God's grace and glory* (Eph. i. 6, 12), we have, as it were, the key-note to that melody of the heart with which, at midnight and in prison, *Paul and Silas prayed and sang praises unto God* (Acts xvi. 25). And does not the same note of holy confidence and joy pervade that wonderful chapter to the Romans, in which to *those who love God* and, should He even slay them, would still put their trust in Him (Job xiii. 15), the Apostle reveals that *of such is the kingdom of Heaven*; inasmuch as *both He who is sanctifying them, and they who are being sanctified* by His Spirit, *are all of One God and Father*, who before the foundation of the world accepted **THE MANY IN THE ONE SON OF HIS LOVE** (Rom. v. 19. Col. i. 13. 1 Pet. i. 20); and yet, *when He had thus far brought many sons to glory, was pleased to make both the Captain, and the ransomed Host of His spiritual Israel, perfect through sufferings in the flesh* (Heb. ii. 10, 11)? Does not the same note of praise and thanksgiving pervade the entire Epistle to the Ephesians, in which, on behalf of those who in that idolatrous city had *chosen that good portion* which (but with their own consent) neither devil nor man should thenceforth take from them (Luke x. 42),

he blesses the God and Father of our Lord Jesus Christ, who, *having predestined* such as should believe on Him (Rom. iv. 24. 1 Pet. i. 21) *to stand in the relation of sons unto HIMSELF IN JESUS CHRIST* (Eph. i. 5), has given them, with the will, the way also and the means to find their portion in the inheritance of His saints in light (Col. i. 12)? And thus, whilst (in the words of St. Peter) he sanctified the Lord God in his own heart, and, *comforting them who were in any trouble by the comfort wherewith he himself was comforted of God* (2 Cor. i. 4), armed his converts also against that fear of Man that bringeth a snare, was not *his gospel* (as he emphatically terms it, Rom. xvi. 25) a preaching of Jesus Christ which furnished a ready answer to every man that asked of them a reason for the hope that was in them (1 Pet. ii. 15)?

Yes, both to Jew and Gentile does it furnish such an answer: for (1) do *the Jews require a sign* (1 Cor. i. 22)—even a kingdom of God that should *come with observation* (Luke xvii. 20)—an heir to the full blessedness of the promise made to Abraham's seed (Rom. iv. 13. Gal. iii. 29)—and yet more, a son of David who should *restore again the kingdom unto Israel* (Acts i. 6)? Behold, writes the Apostle, *One born indeed of the seed of David according to the flesh*, but in that new and spiritual nature, in which God hath made Him *His first-born from the dead*, A SECOND ADAM; once more *declared to be* (as was the first Adam, before he fell), THE SON OF GOD. Behold Him, as *Head over all things to the Church of God, which He hath purchased with His own blood* (Acts xx. 28), no longer now *a living soul*, chained

down to earth by a body which must die because of sin; but A QUICKENING SPIRIT, even THE LORD FROM HEAVEN, who, by His unseen but not unfelt agency, is establishing a *kingdom of grace within you*; THAT FILIAL CHARACTER, namely—FAITH, OBEDIENCE, AND LOVE—which, *Son though He was*, even from all eternity *in the bosom of the Father* (John i. 18. Heb. v. 8), He hath shewed thee, O man, how to attain unto, by walking humbly with thy God: and so transmitting this, the perfection of Man's nature in Him, to the Church—even as the first man transmitted his corruption of that nature to the World—first *by the washing of regeneration, and then by daily renewing of the Holy Ghost* (Tit. iii. 5), *He is the Author*—not of life only (John x. 10), but more than Adam lost, far more than any Covenant of Works might ever have hoped to win—*of Eternal Salvation unto all that obey Him* (Heb. v. 9). Or secondly,

(2) Are *the Greeks inquiring after wisdom*, such as shall satisfy that *living soul* in Man, which till now has been *ever learning, and never able to come to the knowledge of the truth*? Behold, here is *the wisdom of God in a mystery*; even the *hidden wisdom which God ordained before the world unto our glory* (1 Cor. ii. 7)—*which in other ages was not made known unto the sons of men, as now it is revealed unto His holy Apostles and inspired Interpreters* (προφῆταις ἐν πνεύματι); that the Gentiles, namely, *should be fellow-heirs with the Jews, and of the same body, the Church, and partakers with them of His promise in Christ* (Eph. iii. 5, 6). Here, then—for God our Saviour *has been manifested in human flesh* (1 Tim. iii. 16)

—here is that *manifestation of* a higher state of being in which men should be in some sense *the sons of God*, to which *the earnest expectation of God's natural Creation* (Rom. viii. 19) has ever been instinctively directed; and which even we (writes the Apostle) who are His more glorious workmanship (Eph. ii. 10)—His formation, not from unconscious matter, but from willing minds that bear witness unto His life-giving Spirit; His creation, not of flesh and blood, but of regenerate spirits which *He hath quickened together with Christ, even when they were dead because of their sins* (Eph. ii. 5)—even we ourselves, *committing our souls unto Him in well-doing as unto a faithful Creator* (1 Pet. iv. 19), hope to see fully realized, only when, *as in body and soul we have borne the image of the Old Man, so in body and soul also we shall bear the image of the New Creation in Christ Jesus. And this* our Christian hope (he adds) *maketh not ashamed; for it is the love of God—even that love where-with He loved us in Christ before the foundation of the world* (John xvii. 20—26. Eph. i. 4. ii. 4—7)—that, *shed forth in holy inspiration* (Acts ii. 33. Rom. v. 5), is working upon our hearts; “drawing up our minds to high and heavenly things” (Art. XVII.), helping our natural infirmities, and bringing us on our knees before Him with searchings of heart and spirit, that labour to find themselves utterance (Rom. viii. 26). Only, then, let us *be subject unto the Father and Fashioner of our spirits* (Heb. xii. 9)—only let us “obey His godly motions within us, in righteousness and true holiness”—only, in one emphatic word, let us LOVE HIM WHO FIRST

LOVED US (1 John iv. 19)—and who, or what thing, shall separate us from the love which He bears us in Christ Jesus our Lord? Be they many, or be they few, that shall be saved—and this *the day only of the Lord shall declare—to all them that love God*, as manifested to them in His Son and by His Spirit (2 Tim. iv. 8), is it given to say with all His Saints: *Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name by which we are called* (Acts xv. 17) *is from everlasting: Isa. lxiii. 16.*

Such—under the teaching of that abiding Comforter who guided Paul *into all the truth, as it is in Jesus*—are the views which with ever-increasing clearness have unfolded themselves to one, neither wholly *unlearned* nor (if he knows himself) *unstable*, student of the Original Text of the Christian Scriptures: and as such, in meekness they are commended to all who will search those Scriptures, as followers neither of Calvin, nor of Arminius; but as *followers of Paul, even as Paul was of Christ* (1 Cor. xi. 1).

And now, in conclusion—beseeching the reader for his own sake to open first a Greek (or better, if a Greek and English) Testament, and when he has read through and reflected upon an entire chapter, and ascertained for himself what *things* there may be in it *hard to be understood*, then to seek for such assistance as (under grace) this book may be able to supply—the Author has to acknowledge his own large obligations to those better-known authorities, from whom he has, in like manner, sought and obtained assistance for himself; and

for his readers, no unseasonable relief from the dryness of a philological and grammatical style of interpretation. To the learned and indefatigable Macknight, to Mr. (now Bishop) Terrot's Paraphrase and Notes on the Epistle to the Romans, and not unfrequently to some suggestive remark in Burton's edition of the Greek Testament, it will be seen how much he is indebted. Nor is he ashamed here to confess himself a debtor to one who styles himself an "*Emeritus* Professor" among those Protestant Dissenters whose pastors are trained at the Academy at Homerton—inasmuch as in Mr. Walford's *Curæ Romanæ* he finds no sectarian views which should mar its general usefulness, but rather so much essential unity of Christian doctrine, that we may well *love as brethren; following after the things which make for peace, and things wherewith one may edify another.*

Above all others, however, his thanks are due to a Transatlantic Professor, mighty in the interpretation of the Old Testament Scriptures, and eloquent in the exposition of the New—a man fervent in spirit, exact in the letter of the Greek text, eminently pious in the remarks, eminently practical in the conclusions which he has drawn up for his readers—who yet, in the very opening of his otherwise invaluable *Commentary on the Romans*, is found to assert that "the word "*called* in the Epistles of the New Testament uniformly "expresses the idea of an effectual calling, or of a selection and "appointment—in fact a choice, a taking one from among "many; and so to be *called*, is to be *chosen*:" and anon, as was to be expected from this beginning, that "God chooses

“ certain individuals, and predestinates them to eternal life ;
 “ ch. viii. 29. Those who are thus chosen, shall certainly be
 “ saved ; ver. 30. The gift of Christ is not the result of the
 “ mere general love of God to the human family, but also of
 “ special love to His own people ; ver. 32.—The reason of
 “ Pharaoh’s being left to perish, while others were saved, was
 “ not that he was worse than others, but because *God has*
 “ *mercy on whom He will have mercy* ; it was because, among
 “ the criminals at His bar, He pardons one and not another, as
 “ seems good in His sight ; ch. ix. 17. Paul teaches clearly
 “ the doctrine of the personal election of men to eternal life ;
 “ ver. 18.”

A little leaven, we know, hath power to leaven the whole lump ; but far from intending in the present instance to convey any such impression—far from seeking by means of these extracts to condemn the entire book from which so much interesting and instructive matter has been transferred to his own pages—the writer of this Preface would rather indulge the hope that, should the present publication have the good fortune to arrest the attention of Mr. Hodge, he may be led (it may be) to re-consider and revise what, as it now stands, accords not with the general soundness and comprehensiveness of his views respecting St. Paul’s doctrine ; but is to be traced rather to that stumbling-stone to too many interpreters of Scripture, ADHERENCE TO A PRECONCEIVED SYSTEM OF THEOLOGY.

REPTON PRIORY,

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EPISTLE TO THE ROMANS.

“ The Epistle to the Romans was written from Corinth, early in the year 58, when St. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achæan Churches. Acts xx. 1. 3. 1 Cor. xvi. 3. Rom. xv. 25.” Burton—who arranges St. Paul’s Epistles, together with the places from which they were written, in the following chronological order :

1 Thessalonians	written A.D. 46	from Corinth.
2 Thessalonians	. . . . . 47	„ „
Titus	. . . . . 51	„ Ephesus.
Galatians	. . . . . 52	„ „
1 Corinthians	. . . . . 52	„ „
1 Timothy	. . . . . 52	„ Troas.
2 Corinthians	. . . . . 52	„ Macedonia.
Romans	. . . . . 58	„ Corinth.
Ephesians	} 58	„ Rome.
Colossians		
Philemon		
Philippians		
Hebrews	. . . . . 58	uncertain.
2 Timothy	. . . . . 64, 65, or 66,	from Rome.

ANNOTATIONS
ON THE
EPISTLE TO THE ROMANS.

CHAPTER I.

1. κλητὸς—ἀφωρισμένος. Compare Gal. i. 15. Acts ix. 4—6. 15. xiii. 2, 3.

1 and 4. δρισθέντος: δειχθέντος, ἀποφανθέντος, κριθέντος. Chrysostom; and so Zonaras, Lex. Col. 1473. Compare Acts iv. 28. x. 42. xvii. 31. Le Clerc explains ὀρίζειν to mean *demonstrare, ita clare definire, ut nulla possit esse ambiguitas*. ἐν δυνάμει, *with power, mightily*, as Col. i. 29. He, who from “the beginning” was the Son of God, was *expressly declared* to be so by the mighty act of His resurrection, in which St. Paul (Acts xiii. 33) points out the fulfilment of the Divine “decree” recorded in Ps. ii. 7: so that the words κατὰ πνεῦμα ἀγιωσύνης, which, as opposed to κατὰ σάρκα, it seems most obvious to refer to *the Divine nature of Christ*, may have been intended also to describe that new and spiritual and redeemed nature in which, “conducting many sons to glory,” He, as the first “made perfect through sufferings,” and “the first-born from the dead,” heired for them that “more excellent name” in which they should thenceforth enter upon a higher and nearer relationship to God. Compare below ch. vi. 4. Heb. i. 3—5. ii. 10, 11. 1 Pet. i. 3, and see κατὰ πνεῦμα again opposed to κατὰ σάρκα, Gal. iv. 29.

5. *Through whom we*—the Apostles (Matt. xxviii. 19. John xx. 21. Eph. iii. 5), or, more particularly, Paul and Barnabas (Acts xiii. 2, 3. Gal. ii. 9. Eph. iii. 7, 8)—*have received grace, and a mission on behalf of His name* (Acts ix. 15. 2 Cor. v. 20), *designed to produce obedience from a constraining principle of faith in all the nations of the earth, among whom are ye also, called to be Jesus Christ's*—in which relation unto Christ, and therefore unto God (1 Cor. iii. 23. Gal. iii. 26), they are further addressed in the next verse as in the mercy of God *called to be a people consecrated to His service*. Compare ch. xi. 16. 28. 1 Thess. iv. 7. 1 Pet. iii. 9.

9. ἐν τῷ πνεύματι, *with my spirit*; that is, with a spiritual worship. John iv. 24. “Λατρεύω τῷ Θεῷ,” observes Bp. Terrot, “always refers in the New Testament, not to ministerial exertions, but to personal piety.” Cf. Matt. iv. 10. Acts vii. 7. xxiv. 14. xxvi. 7. Rom. i. 25. Phil. iii. 3. 2 Tim. i. 3.

11. τὸ χ. πνευματικόν, *some spiritual gift*, such as an *Apostle* only could bestow. Compare Acts viii. 16—18. Rom. xv. 18—22. 29. 1 Cor. ix. 2. 2 Cor. xii. 12. Hence it has been inferred that no Apostle had hitherto visited Rome.

12. τοῦτο δέ ἐστι, *that is to say, that I may likewise find comfort in you*—“a qualification of the preceding assertion; as if there had been an air of presumption in supposing that *all* the benefit of their meeting was to be on the side of the Romans.” Terrot.

14. Ἐλλ. τε καὶ βαρβάρους κ. τ. λ., *to mankind*, that is, *in general*; to all nations and all classes.

For the sense of ὀφειλέτης, compare 1 Cor. ix. 16—23.

15. οὕτω τὸ κατ' ἐμὲ κ. τ. λ. *Thus, so far as depends on me, there is all readiness, &c. All that is in me is eager, &c.*

17. *For a righteousness of God's appointment*—even that

mystery of Christ (ch. xvi. 25. Eph. iii. 4) whereby God should be *δικαιος καὶ δικαιοῦν τὸν ἐκ πίστεως Ἰησοῦ* (ch. iii. 26: see further on ii. 13, and compare Gal. iii. 21—26)—*is therein revealed as a righteousness of faith* (ch. iv. 16. v. 1) *addressing itself to* (ch. x. 6—11), and *designed to produce, faith* in those who receive it: as though he had characterized this Divine revelation as a method of acceptance with God that makes *faith* not the indispensable pre-requisite only on the part of man (Heb. xi. 6), but from first to last the animating and sustaining principle of the new and spiritual life. It is *by faith* (Acts viii. 37. xvi. 31) that a man is first made partaker of the redemption that Christ has purchased; it is *by faith, and not by sight* (2 Cor. v. 7), that *he walks* as a Christian; *seeing Him who is invisible, and having respect always unto the recompense of reward.* (Heb. xi. 26.)

The Apostle here propounds the great subject of the Epistle—JUSTIFICATION BY FAITH TO EVERY PRACTICAL BELIEVER IN JESUS CHRIST,—and happily establishes his point, and at the same time shews that “the Old Testament is not contrary to the New” (Art. VII.) by a citation from Habakkuk ii. 4, in which it is as obvious to connect the Prophet’s *ὁ δὲ δίκαιος ἐκ πίστεώς μου* (so we find it in the Septuagint Version) with the Apostle’s *Δικαιοσύνη Θεοῦ ἐκ πίστεως*, and to translate accordingly, *He who by faith is just* before God (ch. ii. 13) *shall live*; as to refer *εἰς πίστιν* to the prospective *ζῆσθαι*, on which see further in ch. viii. 18—25; and compare John xi. 25, 26. Rom. ii. 7. x. 9. 11. Heb. x. 36—39. xi. 1. Observe, however, that what the Apostle in this verse expresses by *εἰς πίστιν*, he has more particularly set down in ch. i. 5. xv. 18. xvi. 26; comparing which we see that with him faith *includes* always that *obedience in word and deed* whereby (Art. XII.) “a lively faith may be as evidently known as a tree discerned by its fruit.”

18. “The Apostle having propounded the fundamental doctrine of the Gospel, viz. justification by faith, goes on to prove the *necessity* of such a gratuitous justification, by showing at considerable length that men had no actual righteousness of their own whereby they could merit the

Divine favour, but that, on the contrary, their actual sins had exposed them universally to the severity of God's just indignation." Terrot. Compare Matt. iii. 7. John iii. 36. Acts xvii. 30.

18. τῶν—ἐν ᾧ. κατεχόντων, *who unjustly confine or hinder*—wilfully hiding, as it were under a bushel, the light which their Maker had graciously intended to be *diffused* among his intelligent creatures. Compare τὸ κατέχον, 2 Thess. ii. 6, 7. "Such was the conduct of the magistrates and philosophers of Greece and Rome. The knowledge of the one true God which they attained by contemplating the works of the Creation, they did not discover to the rest of mankind, but confined it to their own breasts by the most flagrant injustice." Macknight.

19. τὸ γνωστὸν τοῦ Θεοῦ, *that which may be known of God* without the aid of Revelation is, His existence, His unity, His power, His wisdom, His goodness, His moral government of the world, or, as briefly comprehended in the Apostle's own words, *His eternal power and Godhead*; all which, though (like Himself) the perfections of the Deity are in themselves *unseen*, is plainly spread out before them (φανερὸν ἔστιν ἐν αὐτοῖς), and as plainly to be discovered by every thoughtful observer of His works: *so that they are without excuse, because that, although they had such knowledge of God, they yet, &c.*

23. τὴν δόξαν. "Δόξα is used for the visible appearance of God, so far as it can be visible. Exod. xxxiii. 18. 22. 1 Cor. xi. 7. 2 Cor. iv. 6. So also in Ps. cvi. 20, καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου." Burton. "The mention of *birds, quadrupeds, and reptiles* appears to have a particular reference to Egyptian superstition. For the prevalence of such rites at Rome in the Apostolic age, see Juv. Sat. vi. 325—40." Terrot.

25. τὴν ἀλήθειαν, "*the true idea, or the reality*. Philo speaks of Moses wondering ὅσον ψεῦδος ἀνθ' ὅσης ἀληθείας ὑπελάλξαντο. Vol. ii. p. 160." Burton.

25. ἐν τῷ ψεύδει, *with*, that is, so as to substitute for it, *a false god, an idol*. Isa. xxviii. 15. Jer. xiii. 25. Ps. xxxi. 6. With παρὰ, *præ*, *more than*, compare below xii. 3. xiv. 5. Luke xiii. 2. 1 Cor. iii. 11.

27. τὴν ἀντιμισθίαν. "The licentious habits of the heathen, as they disordered the frame of society, and rendered them incapable of enjoying the natural affections, were to be considered as the just penalty of their wandering from the true God to the worship of idols." Terrot.

28. οὐκ ἐδοκίμασαν, *they did not like, or choose*. "δοκιμάζειν, *id. q. δοκιμὸν ἡγεῖσθαι, rectum, probum, dignum judicare*." Krebs. The verb is properly applied to the *assaying of metals*, and thence signifies to *prove* or *examine* (Luke xiv. 19), to *discern* or *distinguish* (Luke xii. 56, compared with Matt. xvi. 3. Rom. ii. 18), and to *approve after trial*; below ch. xiv. 22. Xen. Mem. I. ii. 4: τὸ μὲν . . . ἀπεδοκίμαζε, τὸ δὲ . . . ἐδοκίμαζε. Hence also the adjective ἀδόκιμος, *reprobate, worthless*; 1 Cor. ix. 27. 2 Cor. xiii. 5—7; but here, as in 2 Tim. iii. 8. Tit. i. 16, *without spiritual discernment, incapable of judging, deluded*. Compare 2 Thess. ii. 11, 12.

CHAPTER II.

1. The Apostle now turns from the case of the Gentile to that of the Jew, who termed all who were not of the seed of Abraham ἀμαρτωλοί (Gal. ii. 15); and the condemnation of both is made to rest upon the same ground—the abuse, namely, of light, and the transgression of a known law.

2. κατὰ ἀλήθειαν, *according to truth*, and consequently *without respect of persons*; ver. 11. Eph. vi. 9. Col. iii. 25.

4. "The Jews abused the long-suffering of God towards

them, under a supposition that no sin committed by a descendant of Abraham could for ever forfeit the Divine favour." Terrot—who quotes from Justin Martyr: Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὔσι, κἂν ἁμαρτωλοὶ ὥσι καὶ ἀπειθεῖς πρὸς τὸν Θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται.

4. ἄγει, like many other Presents and Imperfects, expresses here a virtual action, or tendency—*is designed to lead, should lead*. Compare Matt. viii. 25. Luke i. 59. v. 6. Acts ii. 47. xxvii. 41.

7. καθ' ὑπομονὴν ἔργ. ἀγ., *by, i. e. in the way of, perseverance in* (holding steadily on in a course of) *well-doing*—as κατὰ is used also in ver. 5, and ch. i. vv. 3, 4. Compare Luke viii. 15. xxi. 19; below, viii. 25. 1 Thess. i. 3. Heb. xii. 1.

8. τοῖς δὲ ἐξ ἐριθείας, *sc. οὔσι, i. e., τοῖς ἐρίζουσι*. Compare τὸν ἐκ πίστεως, iii. 26. Gal. iii. 9. τοῖς ἐκ περιτομῆς, iv. 12. οἱ ἐκ νόμου, iv. 14. and to complete the construction, supply ἀποδοθήσεται, from ver. 6. As to the meaning of the expression, we may understand it generally of those who incur the *woe* denounced against *him that striveth with his Maker* (Isa. xlv. 9), and not least *of the Jew* (ver. 9), as characterized in ch. x. 3. 1 Thess. ii. 14—16; with which compare also Matt. ix. 34. John vii. 52. viii. 33. ix. 40.

12. ὅσοι γὰρ ἀνόμως ἤμαρτον κ.τ.λ. We must not imagine that the Apostle intends here to assert either that any *have* lived absolutely *without law to God*, or that any in such evil case are absolutely *doomed to perish*^a. As regards ἀνόμως, see his own disclaimer of such a notion, 1 Cor. ix. 21, and compare above ch. i. 19—21: and as to ἀπολοῦνται (which see more fully set forth in vv. 8, 9, and contrasted, as in John iii. 15, 16. 36, with ζήσεται, ch. i. 17, explained in

^a "Paul no more asserts in this passage that all who have no revelation shall perish, than he does that all who have a revelation shall be condemned. He is not speaking of the actual destiny of either class, but of the rule by which men are to be judged." Hodge.

ver. 10), remember that he is stating the case, indeed, of the Gentile world, but stating it as described by his and their adversaries, the Jews, with whom he is preparing to argue on very delicate ground. Compare Gal. ii. 15, with Matt. ix. 11. John vii. 49: and our Lord's adoption for the moment of the term *dogs*, as applied by Jews to Gentiles, Mark vii. 27. Translate: *For in all cases in which it is without a law given them for their guidance that men have sinned, without being tried by a law shall it be that they perish; and all that have sinned under a law*—be it the law of nature (ver. 15), or of Revelation; the Patriarchal, namely, the Jewish, or the Christian—*shall as certainly be tried by that law in the day when,* &c. ver. 16; and compare Luke xii. 47, 48. John v. 45. xii. 48.

13. *For not the mere hearers of the law*, in any particular case to which we may apply the general description, ὅσοι ἐν νόμῳ ἤμαρτον, in the preceding verse—not necessarily, therefore, *the law of Moses* (ver. 17), nor, as Macknight explains it, *the law of faith* (iii. 27); but *what we assume in any case to be the law under which men have sinned*; and such, too, is the force of the Greek Article in the next verse. "It assumes"—see Bp. Middleton's *Doctrine of the Greek Article*, ch. ii.—"the existence of its predicate:?" so that we may translate ver. 14, *For as often as heathens which have no revealed law do by the light of nature what a law assumed to exist among them would instruct them to do, these persons, though they have not, &c. &c.* Whitby, after the Greek scholiasts, applies this to such characters as Job, Melchisedek, and Cornelius.

—δικαιωθῆσονται. On this first instance in which this verb occurs in the Epistle to the Romans, Macknight observes that its introduction in the Apostle's account of the general judgment suggests two things: (1) that the words *justify* and *justification* are forensic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accused at his bar either of having neglected some duty, or of having committed some crime; (2) that, as often as he makes mention in this Epistle of the *justification*

of sinners, he has an eye to the solemn account which they must hereafter give, and to the sentence of acquittal which Christ, as Judge, will then pronounce on believers, whereby they will both be freed from punishment and entitled to reward. To prove that this forensic sense of the word *justify* was very familiar to the Jews, he refers to Deut. xxv. 1. Prov. xvii. 15. Matt. xii. 36, 37. Acts xiii. 38, 39. Rom. viii. 33; and then proceeds: "Such being the use of this term in Scripture, it is evident that when the Apostle speaks of being *justified by works of law*, Rom. iii. 20. Gal. ii. 16, he means *justified according to the tenor of law*, by performing *all* that is enjoined by it (Gal. iii. 10) without the least failure; consequently he speaks of a *meritorious justification*, obtained by the sentence of a judge declaring after inquiry that the judged person has performed all that was required of him; so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned in opposition to justification by deeds of law, the Apostle means a *gratuitous justification*, founded not on the accused person's *innocence* or *righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* (evidencing and approving itself by works) in the place of *righteousness*, and to reward it *as if it were righteousness*; and all this for the spotless righteousness of Christ."

15. *Inasmuch as they exhibit what really amounts to a revealed law written upon their hearts, their conscience bearing witness unto it, as also their reasonings one with another, when they accuse, or else excuse, one another: τὸ ἔργον τοῦ νόμου, vim et effectum Legis, expresses (like τὰ τοῦ νόμου) what a Law or Revelation would do for them, as such; on the same principle (as regards the Article) as τοῦ πηλοῦ, ch. ix. 21, is the clay which a Potter (ὁ κεραμεύς) in any conceivable case would use, as such: and with συμμαρτ. τ. συν. we may compare σύμφημι τῷ νόμῳ ὅτι καλός, ch. vii. 16. "Thus in the compass of two verses," observes Macknight, "the Apostle hath explained what the *light of nature* is, and demonstrated that*

there *is* such a light existing. It is (virtually) a revelation from God, written on the heart or mind of man—a revelation, consequently, common to *all* nations; and, so far as it goes, it agrees with the external revelation which God has made to *some* nations; for the mind of man, as made by God, harmonizes with the mind of God.” In illustration at once of this comment, and of the Apostle’s argument, see Soph. Antig. 449—60 (ed. Linwood); and compare the *reasonings* of the heathen mariners, Jonah i. 7—14.

17. The Apostle comes now to the point which he has had in view from the very commencement of this chapter, and ventures openly to attack those who in the New Testament (see St. John’s Gospel *passim*) are distinguished as οἱ Ἰουδαῖοι, *i. e.*, as Macknight observes, “the men of rank and learning among the Jews;” whom, he adds, it was natural for the Apostle to address in this chapter, and to shew how little they had profited by their special Revelation, just as in the first chapter he had shewn how little the heathen legislators and philosophers had improved the knowledge which they derived from the works of Creation. And with admirable skill does he assail the Jew in the spirit, and almost in the very words, of the Prophet Micah, iii. 9—11. Compare in particular καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ’ ἡμᾶς κακά.

The verb ἐπαναπαύω forcibly describes the man who idly *rests* or *leans upon the law* to save him, as if no personal exertion were required; and the phrase, κανχᾶσθαι ἐν Θεῷ, indicates an arrogant dependence upon God’s peculiar protection. Contrast this with Jude vv. 20, 21: ὑμεῖς δὲ, ἀγαπῆτοι, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς . . . ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε.

18. δοκιμάζεις τὰ διαφέροντα, *hast* that *perception* and inward approval of *moral excellence*, which want of exercise (ch. i. 28) judicially enfeebled in the heathen world; but which, duly improved, becomes, as it were, a touchstone to distinguish between good and evil. Compare ch. xii. 2.

Phil. i. 10, and see the Apostle's own exposition of τὰ διαφ., ibid. iv. 8.

18. κατηχούμενος. Beza would translate, *Being instructed from thy childhood out of the Law*; and we might compare Deut. vi. 7. 2 Tim. iii. 15; but this would rather have required κατηχημένος, and adopting the common version, we may compare Acts xv. 21.

20. τὴν μόρφωσιν, *the form or outline*; in which sense Cicero uses *forma*, Fin. v. 4, and *formula*, Acad. i. 4. Compare τύπον, ch. vi. 17, as also 2 Tim. i. 13. iii. 5, and Joseph. ii. 8. 2, where, speaking of the Essenes, he says that taking children of a tender age, τοῖς ἡθεσι τοῖς ἑαυτῶν ἐντυπούσι, *moribus suis informant*.

"That the Jews were flagrantly guilty of the crimes alleged against them in ver. 21, sqq., see Matt. xix. 3. 9. xxi. 13. xxiii. 3, sqq. Joseph. B. J. v. 9. 4. Ant. xx. 8." Trollope.

22. ἱεροσυλεῖς. "The Jews who defrauded the Levites of their tithes, are said to *rob God*. Mal. iii. 8." Macknight.

23. Translate: *Thou that primest thyself on having a law* (John xix. 7), *by thy violation of that law dishonourest thou God?*

24. καθὼς γέγραπται. Compare 2 Sam. xii. 14. Nehem. v. 9. Isa. lii. 5. Ezek. xxxvi. 20. 23.

25. *For circumcision verily profiteth, if thou practise law*^b —so Macknight well translates, as it might be said now, *Baptism profiteth, if thou practise Christianity*; i. e., if thy practice exhibit Christian principle: and so too in our text, if thy practice exhibit that principle of religious obedience, which see set forth in Deut. v. 29. Gal. iii. 10, and exemplified in Gen. vi. 22. xxii. 16. Thus, as in classical Greek χάρις denotes both *kindness* and the reciprocal feelings which it awakens of *obligation* and *thankfulness*; so νόμος, which in

^b Compare ποιῶν ἔλεος or τὸ ἔλεος, Luke x. 37. James ii. 13.

its most general sense we have seen applied (vv. 12. 14, 15) to *any and every discovery of Himself which God has made to His intelligent creatures* (ch. i. 19), may indicate also the consequent *obligation* which it imposes on men *to love, honour, and obey God* (ch. i. 21), in proportion to the light and knowledge which they severally enjoy. And if, as conveyed from God, νόμος in the abstract be *law or rule*, whether *natural or revealed*, the same word will express, on man's part, *moral and religious obligation or duty*; varying in amount from such δικαιοσύνη (or ἐλεημοσύνη, Deut. vi. 25) as a Cornelius could attain unto (Acts x. 4. 35), to that ἀγάπη, or *perfection of νόμος* (see note on chap. xiii. 8. 10), *whose praise* (see Mark xii. 32—34) *is not of men, but of God*^c.

The Jew had a notion that circumcision, as shewing that he was descended from Abraham, and a member of God's covenant, would ensure his salvation, though he were ever so wicked; whereas the Apostle tells him that, in such case, *his circumcision is in fact (γέγονεν) no circumcision at all*.

26. In the former part of this verse, ἡ ἀκροβυστία—which, by the well-known use of *abstractum pro concreto*, may signify *the whole class of uncircumcised*, as opposed to ἡ περιτομή, or *the Jews*, Gal. ii. 7, 8—must be understood to mean (as included therein) *any individual of that class*, and in the latter clause *the uncircumcised state* of such an one. Τὰ δικαιώματα we may best translate, here as in Luke i. 6, *the ordinances*; including therein both *moral and positive precepts*, and comparing, as the best possible illustration of the Apostle's argument, Acts x. 4. 22. 35. Luke vii. 2—10.

^c "The Hebrew word usually translated *law* means *instruction*, and is used for any intimation of the will of God designed for the direction of men. See Isa. i. 10. viii. 16. Prov. i. 8, &c. &c. It depends on the context whether reference be had to the general rule of duty which He has prescribed, or to some one of its parts more or less extended. In like manner, the Apostle uses the corresponding Greek word almost uniformly in the sense of *the rule of duty*, whether written on the heart, contained in the whole of the Scriptures of the Old Testament, or in some of its parts; and the context will generally determine what law, or rather what part of the law or rule of duty, he has in each case specially in view." Hodge on ch. iii. 19.

27. σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον, *thee, who with letter* (an express revelation) to guide, *and circumcision* to bind thee, as bearing on thy body (Gal. vi. 17) the mark of Him who hath set his love upon thee, *art* nevertheless *a transgressor of law*—*i. e.*, as we have seen, of known religious duty.

The preposition διὰ, which (as in ch. iv. 11. viii. 25. 2 Cor. v. 10) might simply express here *in a state of*, and so describe the state of the Jew as *living under* the Mosaic covenant, we understand rather (like the Latin *per* sometimes) to imply *despite of*; its meaning being (as in Gal. iii. 19. 2 Tim. ii. 2) *in the face or presence of, under all the imposing exterior of letter and circumcision*. *For*—think not, the Apostle proceeds, that the mere externals of a Divine covenant will suffice to save thee—*he is not a Jew, &c.*

29. ἐν πνεύματι, οὐ γράμματι, *in spirit, not letter*; *i. e.*, *not so much in letter as in spirit*. Compare Matt. ix. 13. John vi. 63. James ii. 14. 17. 26; and see the Apostle's own fuller exposition of his meaning here in Col. ii. 11. Compare also Deut. x. 16. xxx. 6. Jer. iv. 4.

CHAPTER III.

1. The Apostle having been led by the course of his argument to speak in rather disparaging terms of mere external circumcision, and of the general state of the Jews under the Law, now anticipates an objection. *What, then*, it may be asked, *is the advantage of being a Jew? or what is the benefit of the covenant of circumcision?* The former of these questions the Apostle answers in this third chapter, and the latter in the fourth: see there on ver. 1.

2. ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, *they have been entrusted with, or have had entrusted to them, the oracles of God*; *i. e.* the Old Testament Scriptures, called λόγια ζῶντα in Acts vii.

38. Compare, in point of construction, 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. Tit. i. 3. Matth. Gr. Gr. § 424, 2; and for λόγια, Schol. Thucyd. ii. 8: Δόγιά ἐστι τὰ παρὰ τοῦ Θεοῦ λεγόμενα καταλογάδην.

3. τί γὰρ κ. τ. λ. *For what if some of them have been unfaithful to the covenant, shall their unfaithfulness make the good faith of God without effect* (to have been pledged in vain)? No! (Matth. Gr. Gr. § 614.) *God forbid!*—God hath not gone back from the first purpose of His gifts to them, and of His calling them to be His Church (Acts vii. 38), His witness, and His keeper of Holy Writ (Art. XX.): see note on ch. xi. 28 (which passage the Apostle in his own mind would seem to have anticipated here), and compare ch. ix. 6. 2 Tim. ii. 13.—*yea, let us hold God to be true to His word, though every man be* (as the Psalmist speaks, Ps. lxii. 9. cxvi. 11) *a liar!* Γίνεσθω, *ponatur, concedatur esse.*

4. καθὼς γέγραπται, *even as it is written*—by the same Psalmist when (like Job, xlii. 5, 6) humbling himself under the chastening hand of God, he cries (Ps. li. 4), “Against Thee above all have I sinned, *to find Thee thereby fully borne out* (made good) *in thy sayings, and clear of all blame* (honourably acquitted) *when Thou art arraigned;*” i. e., when thy judgments are canvassed at the bar of human reason. On this peculiar meaning of ὅπως ἂν, *whereby thou shouldest, or that so thou mightest, be*, see Classical Museum, No. XI. p. 67; and with δικαιωθῆς, interpreted as above, compare a similar use of this verb, Luke vii. 29. 35, and of κοινῶν (κοινὸν ποιῶ vel ποιῶμαι), Acts x. 15.

5. *But*, it may be asked again, *if this be so—if our unrighteousness serves*, as in the recorded experience of the Psalmist, *to make God's righteous dealing clear to our spiritual apprehension, what are we to say? that God is unjust, who*, because of that unrighteousness (ch. i. 18), *is preparing to visit us with His vengeance?* (*I speak as a man.*) No! *God forbid!* for, if so, *how shall God judge the world?* as I have already said He will (ch. ii. 16), and that *in perfect justice*—

ἐν δικαιοσύνῃ, Acts xvii. 31. Συνίστησι, *constare facit, commendat*, ch. v. 8. xvi. 1. 2 Cor. vi. 4. Gal. ii. 18: "*declarat, conspiciendam exhibet, declarandæ ejus occasionem dat*. Philo de Migr. Abr. 394, c. τὴν σοφίαν αὐτοῦ συνίστησι ἐκ τοῦ τὸν κόσμον δεδημιουργηκέναι." Koppe.

With the apologetic κατὰ ἄνθρωπον λέγω, compare ch. vi. 19. Gal. iii. 15.

7. *Why*, arguing after the manner of men, some one may say, *if God's faithfulness to His word has through my unfaithfulness redounded unto His own greater glory, why am I, on my part, arraigned notwithstanding as a sinner? Aye, why not say*, rejoins the Apostle, pushing this kind of reasoning as far as it will go, only to shew its glaring impropriety, *as we be slanderously reported, and as some affirm that we do say*, 'LET US DO EVIL, TO THE END THAT GOOD MAY COME'?—a proposition, surely, of reasoners *whose condemnation is just*.

Instances of the correlative καὶ, the force of which we have endeavoured to express in the above version of καὶ γὰρ, are of frequent occurrence in Thucydides. For its *continuative* sense in v. 8—as *well* ask, *Why not* LET US DO EVIL, &c.—see Peile on Æsch. Agam. 269, and supply both τί after καὶ, which carries on the question proposed in v. 7, and λέγομεν after μὴ, as suggested by the λέγειν ὅτι which follows.

9. τί οὖν προεχόμεθα; *Ecquid igitur antecellimus? Are we Jews, then, in any degree better than others?* That this is the right punctuation and meaning of this clause, appears from the Apostle's answer: *Certainly not*, or, *No! not at all*; and it agrees with the exposition of Theophylact: ἄρα ἔχομεν τι πλεον; τί is, in fact, used emphatically here in the sense of the Latin *aliquid*, in which sense we find τινός commencing a sentence in Æsch. Agam. 1218, and Choëph. 516 (where see my note). See Matth. Gr. Gr. § 151, and compare δς, when used for οὗρος, *ibid.* § 484, a. b. Nor does the adoption of this sense (Terrot observes) contradict verse 1. There it is asserted that the Jews (as a Church or people) had an

advantage over the Gentiles in the possession of the sacred oracles; here it is asserted that the Jews (individually) had no advantage in point of personal righteousness.

Wetstein translates προεχόμεθα as a Passive: *an antecellimur?* and Morus as a Middle (comparing Thucyd. i. 140. Soph. Ant. 80): "*Num prætextus nobis est in his præcipuis nationis nostræ commodis?*"—but we may suppose the Apostle to have considered ἐχόμεθα equivalent to ἔχομεν ἐαυτούς.

10—18. "Utitur hic Paulus diversis sententiis tum ex Psalmis tum ex Esaiâ, nec utique verba semper adnumerans, sed sensum qualem memoria suggerebat bene exprimens. Tempora, inquit, sunt qualia olim a Davide et aliis descripta sunt." Rosenmüller. Compare vv. 10, 11, 12, with Ps. xiii. 1, 2, 3. ver. 13 with Ps. v. 9, and cxi. 3. ver. 14 with Ps. x. 7. vv. 15, 16, 17, with Prov. i. 16, and Isa. lix. 7, 8. ver. 18 with Ps. xxxvi. 1. In ver. 13, ἐδολιοῦσαν is an Alexandrine or Hellenistic idiom for ἐδολιοῦν, with which compare ἡλθοσαν, for ἦλθον, Ps. lxxviii. 1.

19. ὁ νόμος here, as in ch. ii. 17. 20. John x. 34. xii. 34. 1 Cor. xiv. 21, &c., means *the Jews' canon of Scripture*, and the argument is: *the Jews*, whose own Scriptures describe them as above, *are no better than the rest of mankind* (ὁ πάντως προέχονταί)—*whence it follows that—so that*, &c. &c.—for such is the peculiar force of ἵνα, equivalent to ὥς or ὅπως ἄν, *whereby should every mouth be stopped*, &c. Compare above ver. 8, and see Classical Museum, No. VI. p. 343. Ὑπόδικος τῷ Θεῷ is best rendered *liable to God's justice*, or, as in the marginal version, *subject to the judgment of God*; in danger of His "wrath and damnation" (Art. IX). Heaych: ὑπέυθυνος, ἔνοχος δίκης.

20. "Wherefore by works of law, whether natural or revealed, moral or ceremonial, there shall no man be justified meritoriously (ch. ii. 13) in His sight, because law makes men sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment"—so Macknight well translates

and explains this verse, with the exception only of διότι which should rather have been *for* or *because that*, as we find it in ch. i. 21. Luke i. 13. ii. 7. xxi. 28, &c., than made an illative conjunction, of which no other instance has been adduced by those who follow the English version.

Beza allows that in this passage νόμος, without the Article prefixed, signifies "*omnem doctrinam, seu scriptam seu non scriptam, quæ aliquid jubeat aut interdicat*;" and by ἔργα νόμου, *works of moral or ritual obedience*, as distinguished from that ὑπακοή πίστεως (ch. i. 5) which it is the great object of the Christian revelation to produce, we may understand *all* such "*works done before the grace of Christ and the inspiration of his Spirit*," as in our Thirteenth Article are declared to be "*not pleasant to God, forasmuch as they spring not of faith in Jesus Christ*."

21. *But now, without any reference to law of any kind whereby men should be accounted righteous before God for their own works or deservings (Art. XI.), a righteousness, which (see Phil. iii. 9) is of God, hath been disclosed to the world, witness whereof is borne by the Law of Moses (see John i. 45. v. 46. Acts xxvi. 22) and the Prophets (ch. i. 2. 1 Pet. i. 10. Rev. xix. 10)—a righteousness, I say (δεῖ), which God hath appointed to be through the instrumentality of faith in Jesus Christ, designed for (εἰς) all (not for one nation only), and realized unto (ἐπὶ, brought home to) all who truly repent and unfeignedly believe His holy Gospel (see the concluding observation on ch. i. 17). Compare 1 Tim. iv. 10.*

23. *For all (have sinned, and therefore) lie under the guilt of sin, and of themselves fall short of the glory of God; i. e., as Locke explains it, that glory which God has appointed for the righteous; compare ch. ii. 10. v. 2. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1.—being accounted (and dealt with as) righteous (i. e. innocent) only by His free grace, &c. See on ch. v. 1.*

25. δὲν προέθετο ὁ Θεὸς ἱλαστήριον κ.τ.λ. Translate: *whom God hath set forth* (rather, as in the marginal version,

fore-ordained, i. e. *appointed* or *designed*; ch. i. 13. Eph. i. 9. Acts i. 7) *to be a propitiatory* from which He will dispense pardon to sinners *through faith in his blood*—with Macknight, who adds: “The cover of the ark is called *ἱλαστήριον ἐπίθεμα*, a *propitiatory cover*, Exod. xxv. 17. LXX., because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the Apostle represents Christ as a *propitiatory* or *mercy-seat*, set forth (designed) by God for receiving the worship of men, and dispensing pardon to them.” Compare Levit. xvi. 13. 15, 16. Heb. ix. 5; and observe that in the sense of a *propitiation*, or *expiatory sacrifice*, *ἱλασμός* (not *ἱλαστήριον*) is used by St. John, 1 Ep. ii. 2. iv. 10.

“The expression, *faith in his blood*,” Macknight further observes, “is found nowhere else in Scripture. But the Apostle’s meaning is sufficiently plain; namely, that God dispenses pardon to all who have faith in Christ’s blood, as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their own sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in His sufferings, endeavour to imitate them. This, I think, is *faith in His blood*.” Lastly, “By teaching this doctrine,” he adds, “the Apostle removed the great objection of the Jews and heathens against the Gospel, that it had neither priest nor sacrifice.”

Ibid. εἰς ἔνδειξιν κ. τ. λ. *for the purpose of making known His righteousness, or salvation*; see Isa. li. 5—*because of the passing over of by-gone sins through the forbearance of God*—because that God (Acts xvii. 30), in His mercy, hath overlooked the past times of ignorance, but *now* commandeth all men everywhere to repent; διὰ τὴν πάρεσιν τ. πρ. ἁμ. being equivalent to διότι παρεῖται τὰ προγεγονότα ἁμαρτήματα—to *make known*, I say (no distinction between εἰς and πρὸς, further than that πρὸς goes more directly to the point, which εἰς aims at and makes towards; εἰς ἔνδειξιν, *ut vel quo declararet*; πρὸς ἔνδειξιν, *ad declarandum*;) at the present season (ch. i. 18. iii. 21. 2 Cor.

vi. 2), *His righteousness, whereby*—the virtue of which (so the Apostle defines the term *δικαιοσύνη Θεοῦ*) is that—*He should be just* (in no wise compromising His awful attribute of justice) *at the same time that He acquits him that comes recommended to Him by faith in Jesus*—or in the language of our Prayer-book, where the precise terms of such *δικαιοσύνη ἐκ πίστεως Ἰησοῦ* are more fully stated, *at the same time that HE PARDONETH AND ABSOLVETH ALL THEM THAT TRULY REPENT, AND UNFEIGNEDLY BELIEVE HIS HOLY GOSPEL.*

27. *What becomes, then, of our glorying?* (ch. ii. 17. 28.) *It has no place.* So Theodoret: οὐκ ἔτι χώραν ἔχει: and Chrysostom: οὐκέτι γὰρ ἔχει καιρόν—for (ver. 24) our hope of acquittal rests not upon any righteousness of our own, but upon the free grace of God. *Under what kind of covenant?* (see on ii. 27)—*i. e.*, what is the nature of that law or covenant under which the new revelation places us? *A covenant of works*, that says to us (compare ch. x. 5—10), “This do, and thou shalt live.” (Luke x. 28.) *Nay*—for then (see ch. iv. 2) we *might* have whereof to glory—but *under a covenant of faith*, that says (Acts viii. 37. xvi. 31), “Believe on the Lord Jesus Christ with all thine heart, and thou shalt be saved.” Compare the reasoning pursued in 1 Cor. iv. 7; and observe that νόμος πίστεως is not a mere antithesis to νόμος ἔργων, but what the Apostle has already expressed by ὑπακοή πίστεως (ch. i. 5), and further described (Eph. ii. 10) as “good works,” which, says our Twelfth Article, “are the fruits of faith, and follow after justification; and, albeit they cannot put away our sins and endure the severity of God’s judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith.”

28. *We conclude, then*—as the true solution of that deeply interesting problem, πῶς γὰρ ἔσται δίκαιος ἄνθρωπος παρὰ Κυρίῳ; Job ix. 2—that *it is by faith that man is accounted righteous before God, without reference to works of moral or ritual obedience*—without admitting, that is, even good works to any share in man’s justification, which (as our Eleventh

Article declares) is “only for the merit of our Lord and Saviour Jesus Christ, (made ours) by faith, and not for our own works or deservings;” compare Tit. iii. 5, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, *not in consideration of meritorious works that we have done; works that operate in the way of* (make for) *justification*, or acquittal at the bar of God’s justice—inaccurately rendered in the English version *works of righteousness*—and to be distinguished from the “good works” recommended as indispensable to the Christian (though not meritorious), *ibid.* ver. 8. Λογίζομαι (on which see ch. iv. 3) has here the sense of *summing up and balancing arguments*, as in ch. viii. 18. Mark xi. 31. Heb. xi. 19.

29. The question in this verse is naturally enough suggested by the preceding proposition, which (like those contained in ver. 20) was evidently intended to bear an universal application, whether we translate ἄνθρωπον *Man*, as in Matt. iv. 4 (though some MSS. there read ὁ ἄνθρωπος, as in Luke iv. 4), or *a man* (for πάντα ἄνθρωπον, as τίς, *unusquisque*, for πᾶς τίς, Matth. Gr. Gr. § 487, 2), as in Gal. ii. 16, which see in illustration also of what follows in ver. 30.

30. *Seeing that it is one common God and Father of all* (ch. x. 12, 13. Eph. iv. 6), *who shall acquit circumcised persons—(being, supply οὖσαν) provided that they are not men of outward circumcision only* (ch. ii. 29. iv. 12) *but men of faith* (ver. 26)—*and persons uncircumcised, by the one common medium of faith* (the Article introduced here with reference to πίστει in ver. 28). With περιτομὴ ἐκ πίστεως compare, in point of expression, δικαιοσύνη ἐκ πίστεως ch. i. 17.

31. “Few texts of Scripture, rightly understood, are more important,” observes Bp. Middleton on this verse, and adds “that νόμος here, without the Article, must be taken in the sense of *moral obedience*, is plain from the context, for it is opposed to *faith*.” Translate: *Is it to be inferred from this doctrine of man’s justification that under the covenant of faith* (ver. 27) *we do away with moral obligation* (and so are open to the charge of *Antinomianism*)? *God forbid! On the contrary,*

we establish moral obligation—on a new and better footing, for we hold out the most affecting motives to win men to obedience. Compare ch. xiv. 7—9. 2 Cor. v. 14, 15. James ii. 12. 22. 26. 1 Pet. iii. 15—18. 2 Pet. i. 5—8. 1 John ii. 1—6. iii. 1—7. Jude 20—23. “The illustration of this assertion the Apostle does not enter upon here, because he intended to handle it at greater length in chapters vi. vii. viii.” Macknight.

CHAPTER IV.

1. *What, then*—to revert now to the question τίς ἡ ὠφέλεια τῆς περιτομῆς; (ch. iii. 1)—*shall we say that Abraham our father* (from whom we derive the rite of circumcision) *gained by being circumcised?*—κατὰ σάρκα, *quoad carnem*. Compare 2 Cor. xi. 18. Gal. vi. 12, 13. Phil. iii. 3. *For Abraham*, I must allow (notwithstanding what was said in ch. iii. 27), if it can be shewn that *he was justified by works*, has *whereof to glory*. But, need I say, *we do not find it so in his conversation with God* (Gen. xv.). *For what saith the Scripture?* (ibid. ver. 6.) “*And Abraham, on his part* (δὲ), *believed God; and it* (that he so believed) *was allowed to count unto him for righteousness.*” “Here we may observe,” says Bp. Terrot, “that εἰς is never used for ἀντί; and therefore the *for* in our version must be understood to indicate that Abraham’s faith was *instrumental to his justification*, not that it was accepted as a *substitute for personal righteousness.*” Εἰς δικαιοσύνην might, indeed, have been rendered *towards*, or *on the score of, righteousness or innocence*; and ἐλογίσθη αὐτῷ (λογίζομαι being here a commercial, as δικαιόω a forensic, term), *he was credited, or credit was given him.* See on ver. 21, and compare Aristoph. Plut. 380: καὶ μὴν φιλῶς γ’ ἄν μοι δοκεῖς νῆ τοὺς θεοὺς τρεῖς μνᾶς ἀναλώσας λογιῶσθαι δώδεκα, *having expended three minæ, to credit yourself (or debit me) twelve.*

4. *Now to one that worketh for it his reward is not*

ALLOWED as a matter of grace (or favour), but is tantamount to a debt; whereas to one that looketh not for reward on the score of works, but reposeth his trust on Him that of His own free mercy, and on such score as to Him seemeth best, justifieth (or exculpate) the ungodly, his faith is allowed to count for righteousness. In exact accordance with which is David's description of (even as it is that David describes,) &c. &c.

The emphatic word in ver. 4, as we have endeavoured to set forth in the above translation, is λογίζεται, to which κατὰ χάριν, in the way of favour, is subjoined to make the Apostle's meaning more clearly understood; whereas with κατὰ τὸ ὀφείλημα, in the form of what is to him a debt (see note on ii. 15), we must slightly vary the meaning of λογίζεται, or, if we omit the Article (which, Bp. Middleton remarks, "is wanting in a great majority of the MSS.," at the same time confessing that "how it found its way into any, it is not easy to discover"—nor to explain, he might have added, but on the supposition of its genuineness) substitute for it in this clause ἀποδοῖσθαι, by what is called Zeugma. Compare Matth. Gr. Gr. § 634, 3.

6. ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. The meaning of this expression—whether we translate unto whom God imputeth, or whom God credits with, a righteousness (or innocence) that he has not really attained unto (for such is the virtual signification of χωρὶς ἔργων)—is sufficiently explained by the convertible terms employed in ver. 8, which we may translate either to whom the Lord shall not impute, or whom the Lord shall not charge with, sinfulness (or guilt). What has been termed "imputed righteousness" is seen from a comparison of these three verses (6, 7, 8) to be neither more nor less than non-imputed guilt. Compare 2 Cor. v. 19. And so Macknight argues: "As it is nowhere said in Scripture that Christ's righteousness was imputed to Abraham, so neither is it said anywhere that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the Scripture is, that the believer's faith is counted to him for righteousness by the mere grace or favour of God through

Jesus Christ ; that is, on account of what Christ hath done to procure that favour for him. This is very different from the doctrine of those who hold that by having faith imputed, or counted for righteousness, the believer *becomes perfectly righteous* ; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness ; for, if it were, justification would not be *a free gift* (ch. iii. 24), but *a debt*. And with respect to the second supposition, although the perfect righteousness of another *were* conveyed to a sinner by faith, it would not make *him* perfectly righteous ; because it is beyond the power of Omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God may indeed *treat one as if he were* perfectly righteous. But that is all. Nor does the Scripture carry the matter further."

10. οὐκ ἔν περιτομῇ. "Abraham was not circumcised until he was ninety-nine and Ishmael thirteen years old ; Gen. xvii. 24, 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness ; Gen. xv. 6, compared with Gen. xvi. 16. It is evident, therefore, that Abraham was justified *in uncircumcision*, more than thirteen years before he and his family were made God's visible Church and people by circumcision. Heathens, therefore, who believe and obey the true God as Abraham did, will, like him, have their faith counted to them for righteousness [and so be brought within the pale of Salvation, ED.], though no members of any visible Church. Praised be God for His mercy to Heathens !" Macknight. Add that at a yet earlier period Jehovah had entered into covenant with Abram in Haran, Gen. xii. 1—3, and that the promise was frequently renewed previous to the institution of circumcision.

11. καὶ σημεῖον ἔλαβε περιτομῆς, literally, *and he received a sign* consisting of, or in the form of, *circumcision* ; that is, *and*,

- as an outward sign* or token (compare Gen. ix. 12. Matt. xii. 38, Luke i. 18. John ii. 18. vi. 30) of the covenant which the unseen God had made with him, "for an everlasting covenant, to be a God unto him and to his seed after him" (Gen. xvii. 7. 10, 11), *he received the mark of circumcision* (some MSS. have περιτομήν), *a seal of the righteousness* (i. e., to confirm to him God's acceptance) *of the faith* which he had, when he was yet *in his uncircumcised state*. "Circumcision," Macknight observes upon this verse, "is called *a seal*, in allusion to the custom of affixing seals to *written* covenants to render them firm. God ordered Abraham to put the mark of circumcision on his own body, as God's seal whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14, faith counted for righteousness is called *the blessing of Abraham*, and is said *to come on the Gentiles through Christ*. For the same purpose God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth (Gen. xvii. 12). The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant; or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was a type. But the covenant with Abraham being in reality the Gospel covenant, set forth in types and figures according to the manner of ancient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian Church, is, like it, a seal of the
- Gospel covenant, and a declaration on the part of God that He will count the faith of the baptized person for righteousness? and that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness; or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents."

Ibid. εἰς τὸ εἶναι = ὥστε εἶναι = ὥς or ὅπως ἂν εἴη, *that so he might be*—as again, εἰς τὸ λογισθῆναι, and εἰς τὸ γενέσθαι, ver. 18, and εἰς τὸ εἶναι, ver. 16 (equally well translated *to the end that—quo esset*, as in vi. 12), but ch. i. 20 (eventual, rather than virtual consequence) *so that they are*—as ἵνα also (according to its frequent use in the Gospels) might have been rendered in ch. iii. 19; *so that every mouth is stopped, &c.*

—πατέρα πάντων τ. π. “Allusion seems to be made to the promise in Gen. xvii. 5: *a father of many nations have I made thee*, which St. Paul takes in a spiritual sense, as if Abraham was to be the father of all persons who resembled him in his faith.” Burton.—Compare Gal. iii. 7: οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ Ἀβραάμ.

12. *And father of circumcision* (truly so called ch. ii. 29)—federal head, that is, and representative of the true and spiritual Israel—to *those who are not simply men of circumcision* (outward in the flesh)—οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ, ch. ix. 6—but *especially*—(so καὶ is often used, as in the well known phrase ἄλλως τε καί, to particularise one thing among others)—*to those* among them *who walk, &c.*: compare 1 Tim. iv. 10. The Apostle’s meaning here would have been more clear, if he had written οὐχ ἁπλως τοῖς ἐκ π., ἀλλὰ κ. τ. λ.

13. διὰ νόμου. Connect these words with τὸ κληρονόμον εἶναι, interpret them by the opposite phrase διὰ δικαιοσύνης πίστεως, and translate: *For not by any legal righteousness was it promised to Abraham* (Gen. xvii. 8), *or to his seed* (Gen. xv. 18), *that he, and they as his seed* (Gal. iii. 16), *should HEIR AN UNIVERSAL DOMINION* (Heb. i. 2. Gal. iv. 1. 1 Cor. iii. 22), *but by a righteousness of faith.* “The promise was not made to them on the supposition of their attaining a righteousness consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as God’s free gift: see ver. 16.” Macknight.

—κληρονόμον τοῦ κόσμου, *heir of the world*—or, as the Hebrew γֶרָא means, *the land or region.* “This part of the

promise in its original meaning was made good only to the Jews by their possession of Canaan. But it appears that, combining the two promises made to Abraham, (1) that in his seed (Christ) all nations should be blessed; and (2) that his seed (the Jews) should inherit the land—the Jews expected in the person of Messias one who should sit upon the temporal throne of David, and extend the empire of the Jews over the whole earth. To *inherit the land* would therefore with them be synonymous to *participating in the triumphs of Messiah's kingdom*. In this sense we may explain Matt. v. 5: 'Blessed are the meek, for they shall inherit the earth, or land;' *i. e., they shall join in My triumph, and reign in My kingdom*; an intimation which Christ afterwards explained by asserting that *His kingdom was not of this world.*" Terrot—who refers to Bp. J. B. Sumner's Sermons on Christian Faith and Character, p. 251. Joseph, B. J. iv. 5. Tacit. Hist. v. 13. Schötgen. Hor. Hebr. vol. ii. pp. 143. 266. Koppe, Excurs. I. in Ep. ad Thess.

14. οἱ ἐκ νόμου—sc. δίκαιοι, as is plain both from the context, and from a comparison of ch. i. 17. iii. 26. 28. 30. v. 1—*men of law, or legalists*, if we might so call those (οἵτινες ἐν νόμῳ δικαιοῦνται, Gal. v. 4) who depend for their justification on the merit of legal obedience, opposed to ὑπακοή πίστεως, ch. i. 5. The general sense of this verse is thus given by Bp. Terrot: *if the promise be limited to those who can plead a meritorious obedience, then faith is set aside, and the promise itself rendered totally ineffective.*

15. Ὁ γὰρ νόμος κ. τ. λ. Compare the use of the Article in ch. ii. 13, 14, 15, and the Apostle's meaning will be seen to be—for, suppose there to be a law, a method of justification by works, will it indeed effect man's acceptance with his Maker? No!—*a law in every case worketh wrath, or condemnation*, ch. i. 18. ii. 8. iii. 5. v. 9—this is morally certain—for *only where there is no law, is there no transgression*; in other words, as surely as there is a law given, so sure is it to be broken even by the best of men. "Though negatively expressed," Trollope remarks, "the meaning is, that a law,

which the most perfect would transgress, must tend to punishment, not to justification." And so Burton: "the negative proposition οὐ γὰρ οὐκ ἔστι κ. τ. λ. may be expressed positively, *wherever there is a law there is sure to be transgression.*"

16. Διὰ τοῦτο ἐκ πίστεως κ. τ. λ. We may either supply here with Burton, διὰ τοῦτο οἱ ἐκ πίστεως δίκαιοι κληρονόμοι εἰσιν, ἵνα ἡ δικαιοσύνη ᾗ κατὰ χάριν—or, better and more simply, ἡ κληρονομία, comparing Gal. iii. 18.

— ἵνα κατὰ χάριν. "A *righteousness of law* being unattainable by men, the inheritance is by a *righteousness of faith*, and not of law; that, being a free gift, it might be bestowed in the manner and on the persons God saw fit: namely, on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer; for in the faith and works of believers there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the Apostle hath overthrown the narrow notion of those who would confine the mercy of God within the pale of this or that Church; and by a noble liberality of sentiment hath declared that all who imitate that faith and piety which Abraham exercised, while uncircumcised, shall, like him, obtain the inheritance through the free favour of God by Jesus Christ." Macknight.

— τοῦ νόμου. The Article is no longer used hypothetically here, as in ver. 15, but emphatically to denote (as in ch. iii. 19) *the Law*, or covenant, *of Moses*.

17. κατέναντι οὗ ἐπίστευσε Θεοῦ, by attraction, (as in classic Greek,) for κατ. Θ. ᾧ ἐπίστ.—compare John ii. 22: καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς—is to be connected with πατὴρ πάντων ἡμῶν, the quotation from Gen. xvii. 5 being parenthetical: *who is the father of us all in the sight of that God in whom he believed* (Gen. xv. 5, 6), a *God who quickeneth the dead*, &c.—such, the Apostle would have us understand, were Abraham's enlarged notions of the Godhead, when "the day-star" had so far "arisen in his

heart," that he even "saw" the yet imperfectly developed day of Christianity—"he saw it and was glad." Compare John viii. 56 with Gen. xvii. 17.

Ibid. τοῦ ζωοποιούντος τοὺς νεκρούς may have a wider application—and so Koppe understands it as simply descriptive of the unlimited power of God—but it is best explained here by vv. 19. 24, where see the note. With what follows compare Clement's Epistle to the Romans ii. 1: ἐκάλεσεν ἡμᾶς οὐκ ὄντας, καὶ ἐθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς—the reference being, as here, to the call of the Gentiles.

19. ἐπ' ἐλπίδι ἐπίστευσεν, *hopefully believed*; as Acts ii. 26. ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. Compare also Acts x. 34. 2 Cor. ix. 6: above i. 4.

20. οὐ διεκρίθη, *he doubted not*, or (Eng. Vers.) *staggered not*; compare ch. xiv. 1. Matt. xxi. 21. Acts x. 20. Others, as Macknight, would translate: *against the promise of God he did not dispute, or cavil*; comparing Acts xi. 2. Jude 9.

21. πληροφορηθεῖς, properly, *being filled* or *full filled*—whence the meaning *fulfil*, 2 Tim. iv. 5. 17; and in such a context as the present, *full of this persuasion, fully persuaded of this, that what God hath promised, He is able also to perform. On which account it was* (διὸ καὶ)—even because of that faith, the perfection of which (James ii. 22) the Apostle has more particularly set forth in Heb. xi. 19—he *had credit given him for righteousness: allowance was mercifully made for him* on that heavy score which, but for (Θεοῦ δικαιοσύνη) God's method of justification, must for ever have told against us (Col. ii. 14); God "frankly forgave" his sins, original and actual; He freely acquitted and accepted him as righteous, "and he was called the friend of God" (James ii. 23).

24. τοῖς πιστεύουσιν (with which compare 1 Pet. ii. 7) cannot be correctly translated, as in our English version, "if we believe;" and even if it could, it would too much

limit the application of ἡμᾶς, which (as in 1 Thess. iv. 15) is to be understood, not of St. Paul and his contemporaries only, but of every successive generation of those who walk in the steps of the great Father of the Faithful, by exhibiting the very counterpart of that faith which in his case found such acceptance with God. Translate: *Now it was not set down for his sake only* (to do him honour), *that credit was given him; but for our sakes also* (for our example and encouragement), *to whom credit will, in like manner, be given as believers in Him that hath raised up Jesus our Lord from the dead; who, as He was delivered unto death^a because of our offences, so, having thereby "made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," was also raised again because of our absolution from guilt—because, that is, the world was now delivered from the penalty of its past sinfulness* (compare ch. vi. 7); for as we have seen on that parallel passage iii. 25, that διὰ τὴν πάρεσιν might be resolved into διότι παρεῖται, so here too διὰ τὴν δικαίωσιν ἡμῶν is equivalent to διότι ἐδικαιώθημεν ἡμεῖς, *because we are held now to be guiltless*, and no longer, as we were, ὑπόδικοι τῷ Θεῷ (ch. iii. 19). And the Apostle, accordingly, proceeds Δικαιωθέντες οὖν κ. τ. λ.—though that serves as a resumption also of the general argument commenced ch. i. 17, and continued in ch. iii. 21—28.

Such appears to be the simplest and most satisfactory interpretation of ver. 25, and of its connexion with the context; and it agrees, as with the strict meaning of the verbal substantive δικαίωσις (on which see further on ch. v. 9. 18), so with Bp. Horsley's argument from the repetition of διὰ that, "as our transgressions were the *cause* of Jesus being delivered up, so [the act which procured] our justification must be the *cause* of His being raised again." "Christ died," he adds in his sermon on this text, "as the proxy of guilty man. As He died not, therefore, for any delinquency of His own, there was nothing to detain His soul in hell or

^a παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνῆνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. Is. liii. 12.

His body in the grave—nothing to protract His continuance in the condition of a dead man, that is, of an executed criminal—when once the atonement for our sins was made, and the justice of our offended God was satisfied. So soon as the expiation was complete, justice required that the Redeemer's sufferings should terminate, and His resurrection to life and glory was the immediate consequence."

CHAPTER V.

1. Δικαιωθέντες οὖν ἐκ πίστεως. "In strictness of words," remarks Bp. Burnet on Art. XI., "we are not *justified* till the final sentence is pronounced; till upon our death we are solemnly acquitted of our sins, and admitted into the presence of God; this being that which is opposite to *condemnation*: yet as a man, who is in that state that must *end* in condemnation, is said to be *condemned already*, and *the wrath of God* is said to *abide upon him*, though he be not yet adjudged to it; so, on the contrary, a man in that state which must end in the full enjoyment of God, is said *now* to be *justified*, and to be *at peace with God*; because he not only has the promises of that state now belonging to him, when he does perform the conditions required in them; but is likewise receiving daily marks of God's favour, the protection of His providence, the ministry of angels (Heb. i. 14), and the inward assistances of His grace and Spirit." And again: "Our faith and repentance are not the valuable considerations for which God pardons and justifies; that is done merely for the death of Christ, which God having out of the riches of His grace provided for us and offered to us, justification is upon those accounts said to be *free* (ch. iii. 24), there being nothing on our part which either did or could have procured it. But still our faith—which includes our hope, our love, our repentance, and our obedience—is *the condition that makes us capable of receiving* the benefits of this redemption and free grace. And thus it is clear in what sense we believe that we

are both justified freely, and yet through Christ; and also through faith, as the condition indispensably necessary on our part."

2. *Through whom also*—i. e. by baptism in His name, as the only appointed way to the Father; John xiv. 6—*we have obtained our admission by faith into this grace* of Church membership and communion with God (compare Acts ii. 42. 47. xiii. 43. 2 Cor. vi. 1), *wherein we take our stand*, as it were on a rock (compare 1 Cor. xv. 1), *and exult in the hope* of one day attaining to the glory of God, which, left to themselves, all men had too surely fallen short of (iii. 23). Compare our Church's daily thanksgiving "for God's inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory."

3. *Nay, not only so*—the Jews also gloried in their religious privileges (ch. ii. 17. 23), but they (as Macknight observes), applying to individuals the promises of national prosperity and the threatenings of national adversity which they found in their law, had accustomed themselves to consider prosperity as a mark of God's favour, and affliction as a token of His displeasure—but *we exult also in our afflictions; knowing* (such is our spiritual experience) *that affliction worketh patience; and patience, proof of ourselves; and the proof* that we so obtain *of ourselves, hope*. Compare, in illustration of this seeming paradox, Deut. viii. 3. Acts v. 41. 1 Pet. iv. 12, 13. James i. 2, 3; and observe that, when the latter Apostle says τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν, he is speaking of *each one* of that series of trials (just before mentioned as πειρασμοὶ ποικίλοι), the patient endurance of which, as they arise, gradually forms a *habit* of patience, which (when, as he adds, it *has full operation*) produces experimental proof of genuine Christian character: so that there is not, in fact, any contradiction here between St. Paul and St. James. And this operation and result of so many separate δοκίμια is δοκίμη, *probation* or *proof*, which Bishop Terrot on this passage translates *a just estimate of our real state and qualities*, and adds: "Christians in a state of temporal com-

fort are apt to take for granted the extent and strength of their devotedness to God; but persecution or suffering calls it all into exercise, and enables them to judge of it accurately. And if upon this trial our devotedness be found strong, then have we a sure and reasonable hope that we are children of God." And so, too, Dr. Bloomfield: "The sense seems to be (with an allusion to the δοκιμή by which the goodness of certain articles was put to the proof) the same as that in which we sometimes use the word *proof* to denote something approved, and shown to be excellent by proof and test; as, for instance, 'arms of proof.' Thus it denotes that just estimate of ourselves and our spiritual state, which results from the self-examination that we are induced to institute by affliction." The translation that has been given above was suggested by 2 Cor. xiii. 5: *ἑαυτοὺς πειράζετε, εἰ ἔστε ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε*: to which add 2 Cor. ii. 9: *τὴν δοκιμὴν ὑμῶν*, E. V. *the proof of you*; Phil. ii. 22: *τὴν δοκιμὴν αὐτοῦ*, *the proof of him*; i. e., the genuine character of each.

5. *And our hope is not one that tends to shame and disappointment—not likely to make us ashamed of having entertained it*; Cf. ch. ix. 33. x. 11. 1 Pet. ii. 6—*because it is the outpoured love of God that we find in our hearts (διὰ, in the form, or through the medium, of) conveyed to us in holy inspiration which has been granted unto us*. "The Apostle argues that our hope is not vain, because we (i. e., true Christians) already feel in our hearts those sanctifying influences which are the gift of God's love to us, and which are at once the preparation for and the foretaste of heaven." Terrot. Compare ch. viii. 16. 2 Cor. i. 22. Eph. i. 13, 14.

6. *ἀσθενῶν, weak and helpless, properly through sickness*, well describes the enfeebling influence of sin—even as the Evangelical Prophet had said: *The whole head is sick, and the whole heart faint*.

— *κατὰ καιρὸν, in due time, or at the time appointed of the Father, called also the fulness of the time*, Gal. iv. 2. 4; i. e.,

when the dispensations, whereby God prepared the way for the Gospel, had wrought their purpose.

7. ὑπὲρ δίκαιου. Much has been said here of “three gradations of character, marked by the words ἀσεβῶν, δίκαιου, and ἀγαθοῦ respectively; viz., the sinner, the man who simply does no harm, and the man who is actively benevolent;” but the absence of the Article before δίκαιου shews that not a character or person is intended, but the predicament in which he is supposed to stand, viz., as *innocent*^a, and in nowise ὑπόδικος, that he should *deserve* to die; in direct contrast to what follows in ver. 8, ἐπὶ ἁμαρτωλῶν ὄντων ἡμῶν: and in ver. 10, ἐχθροὶ ὄντες. Translate: *Christ died for a godless race*—and herein was love indeed (1 John iv. 10)—*for hardly will one be found to die* (emphatic, see John xv. 13) *for another, when innocent—hardly, I say; for to save a good man, unjustly doomed to death* (such, for example, as was Socrates in his day), *peradventure there is that even has the heart to die; but God commendeth* (brings home to all our hearts) *His surpassing love* (ἐαυτοῦ, worthy of Himself, such as God only can feel) *towards us, in that while we were yet sinners*—offenders against Him, and therefore *guilty* (ὑποδίκων τῷ Θεῷ)—*Christ died for us*: δίκαιος ὑπὲρ ἀδίκων, 1 Pet. iii. 18. Compare also Isa. liii. 11. Luke xxiii. 47. Acts iii. 14. vii. 52. xxiv. 15.

9. πολλῷ οὖν μᾶλλον. “Hic jam sequitur illatio majoris, i. e., magis credibilis rei.” Rosenm. *Much more then, now that we are absolved from past guilt*—redeemed, set right with God, δίκαιοι κατασταθέντες—*by the shedding of His blood,*

^a “The word signifying to be *righteous* does not so properly express the moral character of those to whom it is applied, as their relation to the law. It therefore often means to be in the right, to have the law on one's side, to be what the law requires; see Gen. xxxviii. 26. ‘She is more in the right than I.’ Job ix. 15. ‘Though I were in the right, I would not answer.’ Hence to *justify* is to pronounce one to be in the right, to be such as the law requires, and entitled to be treated accordingly; see Job xxxiii. 32. Isa. v. 23.” Hodge on ch. iii. 20.

may we exult in the hope (ver. 2) that eventually *we shall be saved through Him from the wrath to come* (ch. i. 18. iii. 5).

From this verse it is plain to see that our δικαίωσις—less correctly rendered *justification* than *absolution from past guilt*, whereupon *follows* our state of acceptance with God (δικαιοσύνη)—our *being accounted righteous* (i. e., simply *innocent or guiltless*) *before God*, our being by Baptism (wherein we wash away our original or birth-sin, and are born anew unto a life of faith) admitted among τοὺς σωζομένους (Acts ii. 47), and made *expectant heirs of eternal life* (κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου, Tit. iii. 7), is a distinct thing from our final *salvation*, or complete deliverance, as from the penalty, so also from the power and dominion of sin; in which higher sense of the word justification, i. e., being *declared to be* righteous before the judgment-seat of Christ, the Apostle says: *We look for the hope of righteousness*, as to be attained *after a spiritual manner, by faith*; Gal. v. 5 (compare Heb. xii. 23)—although of that first act also of grace (as including all the rest, if Man will but do his required part in *working out his own salvation*) he scruples not to say, ἔσωσεν ἡμᾶς, *He saved us* (Tit. iii. 5); and so, too (1 Tim. iv. 10), He is *the Saviour of all men*, though in the fullest sense of the word (μάλιστα) of such only as believe in Him for salvation.

10. κατηλλάγημεν, *we were reconciled, or made friends*, in the same sense in which Abraham also *was called the friend of God*; James ii. 23. The ninth and tenth verses, says Bp. Terrot, “are evidently parallel, and express the same truth; yet there is a distinction between δικαιωθέντες and καταλλαγέντες. The former has reference only to what passes in the Divine mind, when God for just and sufficient cause *acquits* the sinner: the latter refers not only to this, but also to the *change* which takes place in the heart of the sinner towards God. Σωθησόμεθα refers to the final result of present justification and reconciliation, namely, *eternal salvation*; which result the reconciled sinner is prevented from forfeiting by the assistance of the Holy Spirit. And this assistance is derived from Christ, who, in that life which

He now lives at the right hand of the Father, *maketh intercession for His people.*" Compare Heb. vii. 25.

11. *καυχώμενοι* is not to be understood (as in the English Version) to introduce here a new assertion (which, in fact, would be a mere repetition) of what was asserted in ver. 2, but to be connected grammatically with *καταλλαγέντες*, as a further reason for our Christian hope, that through the continued mediation of our Redeemer we shall eventually be saved; *seeing that not only*, as the Apostle argues, *have we had our sentence reversed*—our sentence, namely, of condemnation (ver. 16) and consequent banishment from the presence of the Sovereign Lord of all (2 Thess. i. 9); for of the two nearly equivalent figures which the Apostle has employed, the one represents God as a *monarch*, the other as a *judge*—*but more than this, seeing that*, like His ancient people (Ps. xlv. 8), *we make our boast in God* as our Covenant Father (compare Isa. lxiii. 16) *through our Lord Jesus Christ, through whom even now we have received*—i. e., by our faith in whom (ver. 2) we have already had conveyed to us as *accepting parties*; see on ver. 17—*the covenant of reconciliation which He has effected for us*; compare 2 Cor. v. 18—20. So we shall do better to interpret the Article as referring to the reconciliation set forth in *καταλλαγέντες*, than with our English translators understand *the great καταλλαγή, the Atonement*; which, as Macknight remarks, "*men do not receive—the atonement is made to God.*" And now the transition is easy to the succeeding paragraph, in which the Apostle asserts that the grace conveyed to us through Christ has *more than reversed* the sentence entailed upon us through Adam. *Wherefore*—this being the case—*even as by one man, &c.*: on which Bp. Terrot remarks: "The Apostle, having been led to speak of the benefit purchased for us by Christ as a *reconciliation* with God, naturally turns to consider the manner in which Man originally lost the favour of God; and proceeds partly to compare, and partly to contrast, the evil produced by Adam's transgression, with the benefit produced by Christ's death."

12. ἐφ' ᾧ πάντες ἥμαρτον, *for that—inasmuch as, because—all sinned* in Adam, their representative and federal head; all, that is, were involved in the consequences of that first transgression; all were placed in the same predicament of sinners; ver. 19^b. And now, to defend this “hard saying” against such as might be tempted to say, “Who can hear it?” (John vi. 60), the Apostle breaks off into a digression from which he does not return until ver. 18, ἄρα οὖν, *so that, as I was saying—*

13. ἄχρι γὰρ νόμου κ.τ.λ. “*jam ante promulgationem legis Mosaicæ vitiositas inter homines erat; coll. ver. 14; qui locus vulgo male redditur: quamdiu lex erat, erat quoque peccatum in mundo.*” So Schleusner: yet, if for *quamdiu* we substitute *quatenus*, in the Vulgate translation which he rejects we find the nearest approach to consistency with the Apostle’s argument here; with the uniform meaning of ἄχρι or μέχρι, as preserved in every other instance in which either of these synonyms occurs; and with the Apostle’s rule of introducing always the Article with νόμος when he speaks of *the law* of Moses, and of omitting it when he means *moral law* or *moral duty* in the abstract. See on ii. 25, and compare ii. 17. iii. 19. 21. iv. 16, with ii. 12. iii. 20. 31. iv. 13, 14. v. 20.

This the late Dr. Burton had perceived, when he wrote upon this passage, “ἄχρι νόμου is generally understood to mean *until*^c *the law of Moses*; but I would rather render the

^b “The doctrine which the verse thus explained teaches is one of the plainest truths of all the Scriptures and of experience. Is it not a revealed fact, above all contradiction, and sustained by the whole history of the world, that the sin of Adam altered the relation in which our race stood to God? Did not that sin of itself, and independently of any thing in us or done by us, bring evil on the world? In other words, did we not fall when Adam fell? If these questions are answered in the affirmative, the doctrine contained in the interpretation of ver. 12, given above, is admitted.” Hodge—who adds that “the doctrine of the *imputation of Adam’s sin*, or that, on account of that sin, all men are regarded and treated as sinners, was a common Jewish doctrine at the time of the Apostle,” and that “he employs the same mode of expression on the subject which the Jews were accustomed to use;” in proof of which he refers to Gen. xliii. 9. xlv. 32. 1 Kings i. 21: where “*I shall bear the blame* means literally *I shall have sinned.*”

^c *Until*—and so, it is commonly argued, *before, or—up to the time of the Law:*

passage, *As far as there was law, so far was there sin in the world*: which is given as a proof that *all men had sinned*, for all men (see i. 19, 20) have a law of some kind or other; *but in cases where there is no law* (as in infants or idiots), *personal sin is not imputed to them*; *but still they are subject to death*, which must therefore come on account of the sin of Adam." Translate: *For so far only as there was* (to the extent of) *law*, it may be said, *was there guilt^d in the world*; *but men are not chargeable with guilt when they have no law* to restrain or guide them; *still*, even in that age of the world when in some sense (compare ii. 14) men *had no law—from Adam, viz., unto Moses*—we find that *death had full sway, even over such as had not sinned after* (or in, Phil. ii. 7) *the likeness of Adam's transgression*—i. e., against a positive commandment, as did Adam—*who*, as made^e unto all his physical offspring the parent through all time of sin and death, *is an exact representation unto us of Him for whom we look*—even that *everlasting Father*, as the Evangelical Prophet terms Christ in relation to *the children whom God had given Him* (Isa. viii. 18. ix. 6. Heb. ii. 13), who to all His spiritual offspring is in like manner to be *made of God righteousness and sanctification*, and so^f *complete redemption* (Eph. i. 14. iv. 30) from death unto eternal life. Compare 1 Cor. xv. 22. 45. Col. iii. 4. Heb. ix. 28. 1 Pet. v. 4. 1 John iii. 2.

and so we are driven upon the very improbable supposition that by *ἄχρι νόμου* St. Paul meant just what in the next verse he more fully expresses by *ἀπὸ Ἀδάμ μέχρι Μωσίου*. But surely, had this been his meaning, we might have expected such abbreviation to *follow*, not *precede*, what it was intended to convey to us.

^d This the Apostle has virtually admitted in ch. iv. 15; and observe that *ἀμαρτία*—like *αἷμα*, *bloodshed* or *the stain of blood*, in classical Greek—may frequently be most correctly rendered in the New Testament *the stain* or *pollution of sin, guilt*.

^e Why "the first Adam" was so made, the Apostle was not empowered to declare. He deals, and would have us deal, but with the *facts* of revelation and of human experience, and leave "the secret things" to Him to whom alone they belong; Deut. xxix. 29. Compare below xi. 32, 33. 1 Cor. xiii. 12.

^f This, on examination of the Greek text, will be found to be the exact sense of 1 Cor. i. 30, where (1) *δικαιοσύνη*, (2) *ἁγιασμός*, (3) *ἀπολύτρωσις*—the beginning, operation, and consummation of the great work of man's regeneration—together make up what the Apostle emphatically terms *σοφία ἀπὸ Θεοῦ*.

15. A new digression is made here, suggested by the word *τύπος*: *yet not to the extent of the transgression, so far only^g does the forgiveness go*, but much further. *For what if through the offence of THE ONE* (head or representative) *THE MANY* (constituent members of the human family) *have become subject unto death* (compare Gen. ii. 17): *to a much greater extent*—not *à fortiori*, &c., as in vv. 9, 10, but to be explained here and in ver. 17 by *ὥς . . . οὕτω*, and by *ἄχρη*, ver. 13—*has the grace of God, and the gift obtained through the grace of THE ONE* representative *MAN, Jesus Christ, abounded unto THE MANY*. What he means by *ἡ δωρεά*, the Apostle has himself explained in ver. 17; and by *τῇ τοῦ ἐνὸς ἀνθ. χάριτι*, standing as it does in direct contrast with *τῷ τοῦ ἐνὸς παραπτώματι*, we shall best understand that personal grace, or righteousness, of the Redeemer and Representative of mankind, in consideration of which God is pleased to grant *us* grace, as pardoned, accepted, and admitted into covenant with Him. Compare John i. 16: *καὶ ἐκ τοῦ πληρώματος αὐτοῦ (τοῦ Χριστοῦ) ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος*: *we have found grace in the sight of God, even unto the full extent* (*ἀντὶ*, *answering unto the fulness*) *of the grace exhibited in the person of our Redeemer*.

16. *And not to the extent of what befell through one man's having sinned^h*, so far only *does the grant* of God's forgiveness *go*—but here, too, the preponderance is where we might expect to find it, on the side of Divine mercy. One offence, it is true, was sufficient to entail a sentence of condemnation upon all men; but many offences, original and actual, even

^g This might have been expressed, as in ver. 13, *ἀλλ' οὐκ ἄχρι τοῦ παραπτώματος ἦν τὸ χάρισμα*: as, conversely, it might have been said there, *ὥς γὰρ νόμος, οὕτω καὶ ἁμαρτία ἦν ἐν κόσμῳ*.

For that frequent sense of *χαρίζομαι* and its derivatives, which is given above, compare Luke vii. 42, 43. 2 Cor. ii. 7. 10. Eph. iv. 32. Col. ii. 13. iii. 13.

^h Observe here how the Apostle, *per euphemismum* as it were, suppresses the unwelcome truth which he has to state in ver. 17, *ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνός*—whence the above translation of his meaning, rather than his words, has been supplied; as if he had written, *οὐχ ὥς ἐγένετο . . . οὕτω γίγνεται τὸ δῶρημα*.

the sins of the whole world, were not too many for that *mercy* which *triumphs over rigorous judgment* (James ii. 13), and looks to the spirit rather than the letter of obedience: compare ch. ii. 29, with Matt. xii. 7. Ps. cxxx. 3, 4.

Ibid. εἰς δικαίωμα. “Δικαίωμα is here used in a very unusual sense. It occurs Luke i. 6. Rom. i. 32. ii. 26, meaning *precepts of law*; Rom. v. 18. viii. 4. Rev. xv. 4. xix. 8, meaning *perfect moral obedience*: but here, opposed to καράκριμα, *condemnation*, it must be translated *justification* or *acquittal*; and, were there any authority of MSS., we might suppose it an erroneous reading for δικαίωσιν or δικαιοσύνην.” So Taylor, and so our Translators appear to have reasoned; “but” (Macknight well argues) “as δικαίωμα nowhere else in Scripture is used for δικαίωσις, and as its ordinary meaning, *righteousness*, gives the same sense, it is to be preferred; especially as in the next verse the Apostle represents those who have received *the gift of pardon* as having received *the gift of righteousness*—that is, the gift of having their faith counted for righteousness—and as thereby certain of obtaining eternal life.”

Δικαίωμα is, in fact, the result or issue of the action indicated by δικαίωσις, and may therefore be rendered either in a judicial sense, *a verdict of acquittal pronounced upon complete establishment of innocence* (as in this verse, with which compare δίκαιοι κατασταθήσονται, ver. 19); or in a moral and legal sense, *a vindication; a complete discharge of moral or legal obligation*, as in ver. 18. Translate, therefore: *For, whereas the judgment (or sentence, Gen. iii. 17—19) came after one offence, and tended only to condemnation, the forgiveness comes after many offences, and looks (beyond simple acquittal) to a verdict of perfect righteousness.*

17. οἱ λαμβάνοντες. It is best to render this, with Bp. Terrot, “in the sense of *actively accepting*, as Matt. xiii. 20, μετὰ χαρᾶς λαμβάνων τὸν λόγον. The effects of Christ’s righteousness and death, so far as they merely remedy the effects of Adam’s transgression, are common to all: but there is a further and far higher effect, by which those only will profit who willingly and joyfully accept it by faith; viz., not

immortality merely, but eternal happiness and glory with Christ." Compare 1 Pet. v. 10: and in confirmation of this interpretation of λαμβάνοντες, John i. 12: ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ: as also σώθητε, Acts ii. 40. καταλλάγητε τῷ Θεῷ, 2 Cor. v. 20. Also, in illustration of τὴν περισσεῖαν τῆς χάριτος, compare John x. 10, ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

18. εἰς δικαίωσιν ζωῆς, literally translated, would be *serving unto adjudication of life*; for, "as the κατάκριμα which came upon all was *condemnation to death*, so the δικαίωσις which equally extended to all¹, was the restoration of immortality:" so Terrot, who adds, "Our Translators have with apparent propriety, filled up the blank in the original by supplying κρῖμα and χάρισμα from ver. 16:" and so too Macknight: "As κατάκριμα, *condemnation*, denotes the sentence of God by which Adam and all his posterity were condemned to death, its opposite, δικαίωσις ζωῆς, must signify the sentence of God whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day." Translate: *so that, as I was about to remark* (ver. 12), *as by one offence judgment came upon all men so that they were condemned to death, so also, by one exhibition of perfect righteousness, forgiveness has been extended unto all men, so that they are held to be worthy of—or, better* (compare vi. 7), *made free of—life; i. e., as Macknight remarks on the following verse, in which the Apostle enlarges upon, and explains, this last clause: "being allowed to live, and having a personal trial appointed to them under that gracious covenant which Christ hath procured for them, all men are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenour of that covenant."*

19. κατεστάθησαν, *were constituted, or made in all respects;*

¹ Hence the Apostle asserts (Acts xxiv. 15) ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων (*both Christ's redeemed ones, and those who shall have died in their sins*): compare also John v. 28, 29.

so that the sense of this verse will be : *For precisely as, through the disobedience of THE ONE MAN, THE MANY were as effectually made sinners* as if they had themselves been parties to that disobedience, *so also through the obedience of THE ONE shall THE MANY be as effectually made righteous* as if they had themselves rendered that perfect obedience, whereby *He became obedient unto death, even the death of the cross* (Phil. ii. 8), and *though He was a Son, yet learned He obedience from the things which He suffered* (Heb. v. 8). Compare below viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.

20. The general sense of this verse will be brought out by translating : *And as for law—i. e. a rule of life which should hold man to obedience, when now his will was no longer in unison with the will of Him who gave it—its incidental introduction into the world—its coming in on the bye, as it were; or, as Taylor interprets it, “parenthetically; not as part of the original or final scheme;” but intermediately to the two great cardinal events in the moral history of Man, his fall and his recovery* (compare Gal. iii. 22, 23)—*served but to multiply the first offence.* “Sin and death, which were the consequences of Adam’s fall, existed always; and so far from men being freed from them by obedience to any law, the only consequence of their having any law was that their sin [sinfulness] became more apparent [rather, that their violations of known and positive duty became more frequent]. But even here the free grace of God, through faith in Christ, is sufficient to atone for sin.” Burton. Compare 1 John i. 7.

Macknight translates *παρεισηλθεν*, *privily entered*—comparing Gal. ii. 4. 2 Pet. ii. 1. Jude ver. 4.—and adds : “The law, which is here said to have *entered privily*, is not the law of Moses, as Locke supposes; for that law did not enter privily, but was introduced in a very pompous and public manner—not to mention that, where νόμος is used to denote the law of Moses, it commonly has the Article prefixed, which is wanting here. Further, can any one, with Locke, imagine that no offence abounded in the world, which could be punished with death, till the law of Moses was promulgated? The Apostle himself affirms, Rom. i. 30, that the heathens by

the light of Nature knew not only the law of God, but that persons who sinned against that law were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude that *the law which silently entered* the moment Adam and Eve were reprieved, was the *law of nature*^k. And its taking place the Apostle very properly expresses by its *entering*; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them by the sentences recorded in Gen. iii. 15, 16, 17, the law of their nature took place anew, or *entered silently* into the world."

21. διὰ δικαιοσύνης, *in a state of righteousness; i. e.* of Christian grace and communion with God, which, commencing with δικαίωσις ἐκ πίστεως (vv. 1, 2), is to go on to perfection, and so to end at last in δικαίωμα (ver. 16); and which stands in forcible contrast here with the temporary triumph which sin has obtained in subjecting all men to death, in that it is destined *to issue in eternal life through Jesus Christ our Lord*. With this δικαιοσύνη the gracious Lord of all *credits* (iv. 24) His believing servants now, and bids them trade

^k By this we must understand not the law of man's nature, as that nature existed when man was yet (as St. Luke calls him) "the son of God"—all his thoughts and affections in complete subjection to his will, and that will one with the will of his Creator—but the law to which his nature was necessarily subjected, when in an evil hour he had grasped at a shadow, and let go the very image of God in which he was made, only to find that he had gained the knowledge of evil at the expense of his hitherto exclusive knowledge of good. Hitherto he had "known nothing by himself" (1 Cor. iv. 4)—though the first sad trial proved that *this* was not sufficient to "constitute him righteous"—but now his conscience was awakened, and his punishment (like that of the first murderer) would too surely have been greater than he could bear, but for the merciful intervention (νόμος δὲ παρεισήλθε) of a law or covenant which, as revealed even to Adam, and then with increasing fulness and distinctness to Noah, to Abraham, and to Moses, had (see Heb. ix. 1) its ordinances of Divine service, which served to elicit and sustain faint sparks of the Gospel principles of repentance and faith, but which, where these were wanting—as in the hardness of Cain's impenitent heart—speedily issued in an aggravated repetition of man's disobedience to a positive institution and commandment from his Maker. See Gen. iv. 3—7, compared with Heb. xi. 4.

therewith until He come (Luke xix. 13—27): and, at His coming to reckon with them, He will require His own with interest; on the receipt of which, a full discharge of the utmost demands of Law (δικαίωμα) shall be declared, in virtue whereof the high privilege of those adopted children of God who shall be found to have *grown up into Him in all things who is their head, even Christ*, shall then at length extend even to the tree of life—*ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς*. Rev. xxii. 14—and so under the shelter of its healing leaves (Rev. xxii. 2) the bitter fruit of man's having eaten of that other *fatalis arbor*, the tree of the knowledge of good and evil, to *them* shall be completely done away. Compare ch. viii. 28. xiii. 10, with 1 Cor. ii. 9.

CHAPTER VI.

2. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, *we that have died unto sin*—which phraseology Mr. Trollope illustrates from Plaut. Cistel. iii. 1. 16. *Nihil mecum tibi: mortuus tibi sum*; and adds: “From a consideration of the privileges conferred in Baptism, the Apostle turns to the necessity of personal holiness in order to make salvation sure; and develops the typical nature of that rite, wherein the immersion of the body, in imitation of Christ's death and burial *for sin*, implies an engagement to *die from sin*; and the rising from the water, in imitation of His resurrection, is emblematic of a new life of virtue and holiness.”

Macknight (and so also Burton) here and in vv. 10, 11, translates τῇ ἁμαρτίᾳ, *by sin*; and understands the whole argument as treating of our death *for sin*, in the person of Christ our federal Head. But “this interpretation”—Bp. Terrot observes—“leaves the Antinomian objection in its full force: for if we (*i. e.*, all professing Christians) have died *by* or *for sin* in the person of Christ upon the cross, it may still be argued that, having thus paid the full penalty, we have no evil consequences to dread from the indulgence of sin.

Whereas the reference to Baptism as '*a death unto sin and a new birth unto righteousness*,' was a sufficient answer to all who, being professed Christians, abused the doctrines of the Gospel to purposes of licentiousness."

3. ὅσοι ἐβαπτίσθημεν εἰς Χ. Ι., *as many of us as have been baptized into, i. e. become disciples and followers of, Christ Jesus*; compare 1 Cor. x. 2. πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο.

— "ἐβαπτ. εἰς τὸν θάνατον αὐτοῦ, means not *to profess in Baptism a faith in the meritorious efficacy of Christ's death*, which would be quite foreign to the Apostle's argument, but rather *to profess an imitation of His death for sin, by our death to sin*. The Apostle in Col. ii. 11, 12 shews that the spiritual essence of Baptism is *the putting off the body of the sins of the flesh*; and in Titus iii. 4, 5, he directly connects the outward sign, the *washing of Regeneration*, with the inward grace, the *renewing of the Holy Ghost*; which in the next verse he speaks of as having been already *poured abundantly upon them*. There can be no doubt that the Church in the purest ages considered Baptism as being, not merely typically, but actually a new birth. Thus Basil de S. S. x. p. 167: Ἀρχὴ ζωῆς τὸ βάπτισμα, καὶ πρώτη ἡμερῶν ἐκείνη τῆς παλιγγενεσίας ἡμέρα. And Greg. Naz. Or. x. p. 169, calls the newly-baptized person νεόκτιστον ψυχὴν, ἣν τὸ Πνεῦμα δι' ὕδατος ἀνεμόρφωσεν." Terrot.

4. *We are, then, as though we had been buried with Him by our baptism into His death, to the intent that, even as Christ, &c. (see further on ch. vii. 4).*

— διὰ τῆς δόξης τοῦ πατρὸς, *by the Divine Majesty of the Father* alike of the old and new creation, as exhibited in the glorious appearance of His angel, Matt. xxviii. 2. Compare also John ii. 11. xi. 40. Eph. i. 6. 12.

5. σύμφυτοι, *grafted together, incorporated*. "Σύμφυτα Græcis dicuntur, quæ in unum coalescunt, uti surculus insititius cum arbore." Küttner. In his selection of this expressive metaphor (with which compare below ch. xi. 17. James i. 21), the Apostle may have been influenced by Isaiah lxi. 3, where,

among other blessings which the promised Comforter and Deliverer should confer upon His people, is *that they might be called trees of righteousness, the planting of the Lord, that He might be glorified*. Translate: *For if we have been made partakers of His nature*—i. e., regenerate and grafted into His mystical body, the Church—in *the likeness of His death* (sc. immersion in baptism), *we shall, moreover, be so in the likeness of His resurrection* (sc. the Christian life, Gal. ii. 20); *being ever alive to this**—cognizant of this fact, impressed with this great truth—that *the very object for which we profess to have died unto sin, and so virtually declare that our old human nature* (or, as individual Christians may apply this, *the old Adam in each of us*) *was crucified with Him, was for the body that owned the dominion of sin to be* (virtually) *destroyed, that we may now no longer be slaves to sin*. For he that is dead, as we profess to have died, is *discharged from the service*, and set free from all claim on the part, of *sin*. Merciless task-master as sin is, it then has done its worst: the slave being dead, oppression can go no further. With ὁ παλαιὸς ἄνθρωπος compare Eph. iv. 22. Col. iii. 9, and in illustration of ἵνα καταργηθῇ—which some translate *enfeebled, rendered inactive*—compare below ch. viii. 13. Gal. v. 24. Col. iii. 5, νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς.

Ibid. ἐσόμεθα. "The use of the Future may lead some to suppose that *the resurrection of the body* is here pointed at. But the context, and the whole drift of the argument, shews that as θάνατος [rather τὸ ὁμοίωμα τοῦ θανάτου] is burial under the Baptismal water, typical of a death unto sin; so ἀνάστασις [τὸ ὁμοίωμα τῆς ἀναστάσεως] is the rising from the water, typical of the commencement of a new life. The Apostle uses the Future to mark the necessity of not only *entering upon* a Christian life, but of *continuing in* it to the end of life." Terrot. Compare vv. 14, 15.

* "Remembering always"—as the Church exhorts in her Baptismal Service—"that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto Him (σύμφυτοι): that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

8. *But*—the Apostle now subjoins, as a set-off against the somewhat startling proposition introduced in ver. 2, which he has thus far been explaining, and to complete that picture of the Christian character which is presented to us in ver. 11—*But, if we have died with Christ, we believe that we shall as certainly (καὶ) live with Him; being fully assured of this, that Christ, raised as He has been from the dead, is no longer mortal, as He was in our yet unredeemed human nature; Death no longer hath dominion over Him.*

10. τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, *He died unto sin once for all*—and made thereby “by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” “Macknight translates *by sin*, Schleusner *for sin*; but the application of the same expression to Christians in ver. 11 shews that we must render it, with our Translators, *to sin*. And if it be asked, how did Christ, in whom there was no sin, die to sin? The answer is furnished by the Apostle. Till His death, death, the penalty of sin, ἐκυρίευσεν αὐτοῦ, *lorded it over Him*, by its claim upon His mortal body; but by His death He freed Himself for ever from this claim; and thus died, not indeed to the reigning power, but to the condemning power of sin. Words of exactly the same import as ἀποθνῴσκειν, and indeed that verb itself, are often used with a Dative which *must* be construed by *to*: see Gal. ii. 19. vi. 14; and compare below ch. xiv. 7, 8. To *live to* any person or thing signifies to be under its power; to *die to* it, signifies to cease from being under that power.” Terrot.

13. τὰ μέλη ὑμῶν. “Μέλη, *members*, here and ch. vii. 5, signify both the members of the body and the faculties of the mind; consequently, every thing in us which is employed as an instrument (ὄργανον) in performing *the works of the flesh*, enumerated Gal. v. 19—21. For some of these do not require the members of the body in order to their being performed, but are wholly confined in their operation to the mind. Hence Col. iii. 5, *evil desire* and *covetousness* are mentioned

among *our members upon the earth* which we are to *mortify*." Macknight.

Ibid. ὡς ἐκ νεκρῶν ζῶντας, *as those that in the mercy of God are alive, after having been by His just sentence dead*—bound therefore, by love at once and fear, to *sin no more, lest a worse thing than the first death happen unto them*.

14. *For no sin, however it may assail, shall henceforth have dominion over ye; for ye are not, as baptized Christians, placed under a system of law* (that vantage-ground of sin, 1 Cor. xv. 56), which says, "This *do*, and thou shalt live;" *but under a system of grace*, which says, "Believe on the Lord Jesus Christ, and thou shalt be saved." "The nature of *grace*—i. e., of the gracious new covenant under which men are placed—is this. It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God to enable men to obey *law* sincerely, as a *rule of duty*; and it offers the pardon of sin to all on repentance. *Law, as a rule of justification*, is of quite a different nature. It requires perfect obedience, under the penalty of death; it offers no assistance for those who are under it to perform its requisitions; and it grants no pardon to any sinner on his repentance. Such being the nature of law and grace, it is evident that mere law, by reducing the sinner to despair, takes from him both the inclination and the capacity of repenting; whereas the Gospel by its requisitions and promises both encourages and enables sinners to repent—whence, ever since the Fall, mankind have been placed under that covenant of grace, and not under law, as the means of their justification. But to this the Jews objected, If we are not to be justified by the law of Moses, to what purpose was it so solemnly promulgated? And the Greeks in like manner, If we are not to be justified by the law of nature, why is it so deeply engraven in our hearts and consciences? These objections the Apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and by consequence of the use of the law of nature also." Macknight.

16. *Know ye not that, to what master ye surrender (voluntarily present) yourselves to be his obedient servants, servants ye are of that master whom ye obey—either of sin, it must be (τοῖ, assuredly—there is no middle course), and end in death ; or of obedience^b, (ch. i. 5. xvi. 26. 2 Cor. x. 5. Heb. v. 8,) and so attain unto righteousness—that living and growing principle of God's new creation, the present tendency of which is unto sanctification, and its consummation a redemption of the whole man, in body alike and soul (ch. viii. 23) unto everlasting life. Compare ver. 22 with 1 Cor. i. 30, as explained p. 36, note (f) ; and on the force of ἦτοι . . . ἦ, see Dr. Arnold's note on Thucyd. ii. ἦτοι κρίνομέν γε, ἦ ἐνθυμούμεθα.*

17. ὅτι ἦτε (μὲν) δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ κ.τ.λ. Translate : *That, whereas ye once were slaves of sin ye now have obeyed, &c.* ; and compare the examples referred to by Matth. Gr. Gr. § 622, 4, who remarks : “Clauses of a proposition, especially after conjunctions, are placed in opposition to one another by μὲν and δέ, with similar construction, of which only the second suits the connexion, and the first in other languages would be treated as a parenthetical proposition.” Not unlike is the wording of Matt. xi. 25.

— εἰς δὲν π. τύπον διδαχῆς, by attraction for τῷ τύπῳ διδ. εἰς δὲν παρεδόθητε. “τύπος, among other things, signifies a mould into which melted metals are poured to receive the form of the mould. Thus the Apostle here represents the Gospel doctrine as a mould into which the Romans were put by their Baptism, in order to their being fashioned anew. And he thanks God that *from the heart*—that is, *most willingly and sincerely*—they had yielded to the forming efficacy of that mould of doctrine, and become new men both in principle and practice.” Macknight.

^b Observe here that the very Apostle who has been accused of Antinomianism (in that very portion, too, of that very Epistle which has been thought most open to such accusation) employs the single word ὑπακοῆς to characterise those whom he elsewhere exhorts to be, what our first parents once were, *followers of God as dear children, walking in love* ; and contrasts with what our first parents too soon became, *children of disobedience and of wrath*. Eph. v. 1. 6.

18, 19. *For, freed now from the service of sin, ye have entered upon the service of righteousness. I am using homely and familiar language, adds the Apostle, though dealing with a high and heavenly subject, because of the weakness of your carnal nature* (compare 1 Cor. iii. 1—3); *and what I mean to say is, even as ye have hitherto, &c. &c. Εἰς τὴν ἀνομίαν, so as to grow in iniquity, waxing ever worse and worse; εἰς ἁγιασμόν, unto progressive sanctification, so as to grow in grace, perfecting holiness in the fear of the Lord.*

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, *ye were free relatively to (quoad, as regards) righteousness*—ye owned no allegiance to that empire which God would establish in the heart and life—ye could not serve *two* masters.

23. τὰ ὀψώνια, *the wages* (in kind, not in money), properly of Roman soldiers, as Luke iii. 14; and so understood, some would contrast it here with χάρισμα, *a donative or largess*; but better applied (here and in 2 Cor. xi. 8) in the larger sense of *wages for service*, in opposition to which stands *the free gift of God*, which is irrespective of Man's works and deservings.

— Ζωὴ αἰώνιος. "Here we may observe that *eternal life* (which means not merely eternal existence, but eternal blessedness) is given *conditionally*; for the end of sin being death (*i. e.*, eternal misery, Matt. xxv. 46), eternal happiness must be conditional upon our forsaking sin. Yet it is not ὀψώνια, but χάρισμα: not the payment of something previously earned, but a *free gift*, unbought and unmerited by any thing that the holiest Christian has done, or can do. Divines of the Calvinistic school are fond of considering it as a contradiction to talk of the *conditions* of a free gift. But is there any absurdity in saying that a king offers a *free* pardon to rebels, *on condition* of their laying down their arms?" Terrot.

CHAPTER VII.

1—6. “The Apostle here proves the cessation of the rights of the Mosaic Law by an argument drawn from the nature of *law in general*, exemplified by the instance of the marriage law in particular. Rome being the great court of appeal for the whole world, the Roman Christians might reasonably be supposed *γινώσκειν νόμον*, *to be acquainted with the general principles of Law*.” Terrot. Here, then, whilst *νόμος* (as in ch. ii. 25. iii. 31. iv. 13, 14. v. 20. vi. 14) denotes *Law* as an abstract and general principle, *ὁ νόμος* (as in ch. ii. 13. iv. 15) denotes any existing; or conceivable, form in which that principle is embodied; and therefore is most correctly translated *a law* (it may be the Law of Moses, or it may be the law of marriage, vv. 2, 3), on the same principle as our Translators have rendered τοῦ ἀνθρώπου *a man—the person*, whoever it be, that is subject to *the law*, whatever it be; so that *ὁ νόμος, τοῦ ἀνθρώπου*, stand here in mutual relation the one to the other; or, to speak technically, are *correlative terms*—and as in ver. 2, τῷ ζῶντι ἀνδρὶ, *her living husband* (the Article *assuming* the condition expressed by ζῶντι) means *her husband, supposed to be living*, and not otherwise; therefore, *so long only as he is living*. In like manner, also, ἡ ὑπανδρος γυνή is *woman, conceived of as ὑπανδρος, une femme couverte* (1 Cor. xi. 10)—*any woman that hath an husband*.

3. χρηματίζει, *she shall be called*—the verb properly means *to transact business*; hence *to become known*, or *pass among men*, under this or that character and appellation. So Acts xi. 26, χρηματίζειν (innotuisse) τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Diod. Sic. i. 44, Πτολεμαῖος ὁ νέος Διόνυσος χρηματίζων.

—ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, *she is free from her law*—i. e. the law which bound her as γυνὴ ὑπανδρος, which she now no longer is.

4. “It must strike the reader that there is here a want of

full correspondence between the supposed case and the case to which it is applied. In the former verses the surviving wife is said to be freed *a vinculo matrimonii* by the decease of the husband; where the wife must be understood to represent those who are under the Law, while by the husband is represented the Law itself. But here it is not the Law, but the subjects of the Law, who are said to have died in the mortal body of Christ. To obviate this difficulty, Koppe says, “ἐθανατώθητε τῷ νόμῳ, *id. q. ὁ νόμος ἐθανατώθη ὑμῖν*” —and certainly the expressions are equivalent, as appears from Gal. vi. 14, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ: yet the latter keeps up the full connexion with the preceding verses, which the former does not. Perhaps we may be allowed to suggest that the Apostle, retaining only the general notion that marriage is dissolved by death, concludes that subjection to the Law is equally dissolved by death, whether of the Law or its subject.” Terrot. Agreeably to this suggestion—which, fairly followed out, might have restrained this learned Expositor from adopting the forced construction, ὁ τοῦ ἀνθρώπου νόμος κυριεύει ἐφ’ ὅσον χρόνον ζῇ, in ver. 1, which he thus paraphrases: “the legal rights of a man are valid only so long as he lives^a”—we may translate: *Wherefore, my brethren* (and here we must bear in mind that the Apostle is more especially addressing himself to Jewish Christians, “his kinsmen after the flesh”), *you also*, as appears from the view that has been taken (ch. vi. 11. 14) of the new and spiritual life^b commenced in Christian Bap-

^a So Burton also, after Hammond, Mosheim, and Elsner, translates: *the law imposed by any man is in force, so long only as the man is alive*. But tempting as at first sight it may seem to translate thus, because of τῷ ζῶντι ἀνδρὶ (on which see the next note) and τοῦ νόμου τοῦ ἀνδρός ver. 2—the collocation of the words and the construction of κυριεύει, as seen in ch. vi. 9. 14, stand in insurmountable opposition to it.

^b That life which is the direct opposite of that which the Apostle indicates, when he says ὅτι γὰρ ἡμεῖς ἐν τῇ σαρκὶ κ. τ. λ. By thus supposing the Apostle to address the Jewish Christians “as spiritual” (1 Cor. iii. 1) and now no longer “carnal,” we bring their case, as regards the expiring law of “carnal ordinances,” into more exact agreement at once with the general axiom advanced in ver. 1, and with the particular illustration of it in ver. 2. For we may translate ἐφ’ ὅσον χρόνον ζῇ, *for the term of his natural life, i. e., so long as he is a “natural man”* (1 Cor. ii. 14), which the Apostle here assumes those whom

tism, *stand now, in relation to your Law, as though you had been subjected to the dissolving^o power of death in the one representative body of Christ*, which expired upon the cross, *that so you* (like the woman that had been bound, when free now from the law of her husband) *might be married to another; even to Him who has been raised from the dead, for us to bear fruit unto God.* Compare, though under a different form of illustration, our Apostle's introduction of the words *θανάτου γενομένου* (*a death having taken place, by the interposition of a death*), Heb. ix. 15—and on the aptness of the illustration adduced in ver. 2, which *καὶ ὑμεῖς*, and again *ὑμᾶς*, serve here to recall, observe (with Macknight) that God had of old represented His connexion with the Jews, as their King, under the similitude of a *marriage* solemnized at Mount Sinai, when He gave them His Law (see, for example, Isa. liv. 5. Jer. ii. 2. iii. 14. Ezek. xvi. 8. 38): and so “the Apostle speaks here of Christ as *the husband* of the believing Jews, because *He* was now become their Lord and Head; and calls Him *another husband*, because, while the Theocracy subsisted, *their Maker was their husband.*” The incidental

he is addressing to have *ceased* to be. And so, too, *ἡ ὑπανδρος γυνή* is subject to the law of her husband *for the term of her married life*, i. e., so long as she is *ὑπανδρος*—a condition which involves, of course, the introduction here of another, viz., *that her husband be living.* Thus, as in ver. 1 *ὁ νόμος, τοῦ ἀνθρώπου*, so in ver. 2 *ἡ ὑπανδρος γυνή, τῷ ζῶντι ἀνδρὶ*, are, in fact, *correlative terms*: so long as the wife is *ὑπανδρος*, so long must the husband be living; and so long as he lives, so long is she “bound unto him by law.”

^o This I conceive to be the sole meaning that the Apostle would have us attach here to *ἰθανάρωθε*, *ye have been virtually*—compare *οἱ τινες ἀπεθάνομεν*, *we Christians that are as though we had died* in our baptism, ch. vi. 2. *συνεράφημεν αὐτῷ*, *we are as though we had been buried with Him*, *ibid.* 4. Heb. xi. 12. *νεκρωμένων*, E. V., *as good as dead*; and so also *κατήργηται*, ver. 2, and *κατηργήθημεν*, ver. 6;—*subjected to death*: not here considered as the penalty of sin (Heb. ix. 15. 1 Pet. iii. 18), but simply as the dissolution and end of every former relation in which two parties, affected by an intervening death, had up to that period stood to each other. Every other view of the passage, however admissible in itself, would be foreign to the Apostle's argument. For he is not now describing the “death unto sin and new birth unto righteousness”—this he has done in the preceding chapter—but is shewing how the baptismal death affects the relation in which Jewish converts had previously stood to the law of Moses; and, by implication, also how it affects the relation in which Gentile converts had stood to the law of nature.

remark also, introduced in ver. 3, will be seen to be most apposite to the Apostle's purpose by those who compare Hosea iii. 1—3. Isa. i. 21. lvii. 8. Jer. iii. 1. xxxi. 32. Ezek. xvi. 25—32, &c.

Ibid. ἵνα καρποφορήσωμεν τῷ Θεῷ. "Holy living, brought forth by the [converted] Jews in consequence of their new marriage with Christ, or introduction into Christ's Church, is called *fruit to God*, to signify that, although the Jews [as a nation] were loosed from their former marriage with God as [in a peculiar sense] their king, they were not loosed [individually] from their obedience to God; and that all the good actions which men perform under the Gospel dispensation are considered by God as belonging to Him." Macknight. See Eph. ii. 10, and compare the Apostle's description of his own case, 1 Cor. ix. 21, μὴ ὦν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ—as though he had said, *not bound to God less, but bound to Christ more.*

5. ἐν τῇ σαρκί. "The Apostle describes the state of the Jews under the Law of Moses [and the same description is applicable to the state of the Gentile world under the law of nature] by their *being in the flesh*, and their state under the Gospel by their being *in the spirit* (Gal. iii. 3), to shew (1) That *their* relation to God as His people was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the Law of Moses, which all pertained to the flesh (Heb. ix. 10); (2) That men's relation to God as His people under the Gospel is not constituted either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh; but by their possessing those dispositions of mind which render men like God. And so, in other passages of Scripture, by men's *being in the flesh* is meant their being governed by the lusts of the flesh; and by their *being in the spirit*, their being guided by the spiritual principles of their nature, purified and strengthened by the Spirit of God." Macknight.

— τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, *the motions of sins, as we are taught to know them to be by the Law, were*

in active operation in our members, so that the fruit we bore (i. e., in plain terms, the lives we led) *tended only unto death.* Among the various interpretations of τὰ διὰ τοῦ νόμου which have been proposed—"τὰ διὰ τοῦ νόμου, sc. vel φαινόμενα, γνωριζόμενα, γνωστά, vel ἀφορμὴν λαβόντα, vel etiam πλεονάζοντα : cf. Rom. v. 20. vii. 11." Koppe.—"τὰ διὰ τοῦ νόμου (γινόμενα), legis occasione enatæ : cf. infra ver. 8." Küttner.—*that remained in us under the Law.* Locke.—*which were forbidden by the Law.* Whitby, and so Burton.—I have preferred that which, rightly understood, agrees with ch. iii. 20, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, and yet, like that sentence, is so equivocally expressed as to expose the Apostle (who seems to have meant only, *of the sinful nature of which internal feelings the Law apprises us*) to some such objection as he himself anticipates and answers in ver. 7. Τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου might, in fact, be translated *our sinful passions* (compare πάθη ἀτιμίας, i. 26), *as they are in the eye of the Law—coram Lege*; see above on ch. ii. 27, and compare διὰ τῆς ἐντολῆς, ver. 13—*the passions, that is, which the Law, not makes (ποιεῖ), but makes out (ποιεῖται), declares and pronounces, to have the nature of sins.*

6. *But now we are as though our Law had been rescinded, and we, by our having in Christian Baptism died unto (renounced) it as our covenant—as that wherein we were bound unto our Maker, as a wife unto her husband—so far released from it (ἀπὸ τ. ν.), that now we serve God in a new and spiritual, and not a superseded and mere ritual, form of worship.*

Such, on the fullest consideration, appears to be the true sense of this difficult passage—in which we have first to notice that (1) κατηργήθημεν, *soluti sumus*, like the other aorists indicated in note on ver. 4, means *we are in the position^d of men who have died* (vi. 2) and so *been subjected to the dissolution and abrogation of a pre-existing contract*; just as κατήργηται (ver. 2) denotes, *she stands released from her contract with her*

^d See Matth. Gr. Gr. § 506. v. and compare Feile on Æsch. Choëph. 410. ἔκοντα κομὸν Ἄριον—p. 211.

husband, which by his death became *ipso facto* void; and κατηργήθητε ἀπὸ τοῦ Χριστοῦ, Gal. v. 4, *ye have virtually rescinded your new covenant and have no personal interest in Christ*; *whosoever of you*, it is added—and this confirms the view that we have taken of the sense in which Christians are here said to have relinquished the Law—*depend upon Law as the means of your justification*: οἵτινες ἐν νόμῳ δικαιοῦσθε.—(2) the words ἀποθανόντες ἐν ᾧ κατειχόμεθα—for which the common and manifestly corrupted reading is ἀποθανόντος, and in many copies τοῦ θανάτου, introduced from 2 Cor. iii. 7—if not (as we may well suppose them) *intended* to include, are certainly *capable* of including, baptized Gentiles also; who, in the solemn act of their admission into the Church of Christ, must, in like manner, be held to have renounced their “Law or Sect,” whatever it may be, as that by which they were bound to frame their lives, if they would be saved: for (see Art. xviii.) “holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved:” ἐν ᾧ δεῖ σωθῆναι ἡμᾶς, Acts iv. 12. (3) ὥστε, = τῶς, ὥς, with the Present δουλεύειν (the force of which is increased by the introduction of ἡμᾶς, *we*, Christians as we *now* are), expresses a limitation or condition, attached to the assertion κατηργήθημεν ἀπὸ τοῦ νόμου, which effectually guards the Apostle against the imputation of Antinomianism. (4) ἐν καινότητι πνεύματος κ. τ. λ. has been translated in accordance with Heb. viii. 7—13; but Bp. Terrot has well observed: “γράμμα appears to refer not simply to the *written Law*, but to the mistaken view which the Jews took of it; supposing that the mere written command was sufficient, and that knowing from it the line of duty they were in their own strength capable of pursuing it: πνεῦμα, on the other hand, appears to refer not simply to the *Gospel*, but to the *spiritual assistance* which the Gospel declares to be necessary, and which it offers to all true believers.” And so Burton: “ἐν καινότητι πνεύματος, *i. e.* καινότητι πνευματικῇ, *in a new state which gives us the assistance of the Spirit*: παλαιότητι γράμματος, *the old or former state, where the letter of the Law condemned us.* See 2 Cor. iii. 6. Gal. iii. 9, 10.”

7. *What are we to say, then, to this new doctrine? you will reply—is our Law sin? God forbid! Nay—so far was this from being my meaning—I had not detected the existence of Sin within me* (or we might translate simply, *I had not been aware of my sin*) *but by Divine teaching* (in the form of Law, natural or revealed). *For I had not known concupiscence, for example* (τε, *inter alia*, along with other things included under the general head of τὰ παθήματα τῶν ἀμαρτιῶν, ver. 5), *to be a deadly sin, except the Law of God had said* (Exod. xx. 17. Deut. v. 21), *THOU SHALT NOT COVET. But—this I freely confess, and this extension of meaning you may give to my words τὰ διὰ τοῦ νόμου, ver. 5—Sin^o, having found in it an occasion against me, by means of the above-mentioned commandment wrought in me all manner of concupiscence. For where the pressure of Law is not felt, a man's[†] propensity to sin is not felt; it is even, as it were, dead within him:—for what is Sin, but (as St. John defines it) the transgression of Law? 1 John iii. 4—yea, I once, because I felt not the full significancy and constraining power of Law, had spiritual life in me, as I thought; but when that commandment came home to me—and it pleased God, as He had promised by His Prophet (Jer. xxxi. 33), to “put His laws into my mind and write them upon my heart”—then Sin, which I had vainly imagined to be dead within me, sprang up in fresh life and vigour, and I found myself no better than dead. And so my experience of the commandment, that was to have helped me unto life, was that it (αὐτῇ emphatic) consigned me unto death. For Sin, as I have said, having found now an occasion against*

* Sin is represented here as an insidious enemy, who says, “I shall not find any occasion against this man, except I find it against him concerning the Law of his God.” Compare Dan. vi. 5.

† It is thus that I have endeavoured to make ἀμαρτία (so to speak) *distributive*—understanding by it τὸ πᾶν ἡμῶν τῆς ἀμαρτίας, whatever it be, to which this or that individual from age, constitution, or circumstance is more especially liable—as distinguished from ἡ ἀμαρτία collectively, or in the abstract. On the same principle the Article is omitted in iii. 20, διὰ γὰρ νόμου ἐπέγνωσας ἀμαρτίαν. Again, I have used the equivocal expression, *where the pressure of Law is not felt*, purposely to include the two separate cases of the humbled and the hardened transgressor—the pressure in the latter case being upon the proud spirit, and the rebellious inclination: in the former upon the awakened conscience, and the subdued and trembling heart.

me, by that commandment deceived me, and made it the instrument of my destruction.

To no one, who has felt and reflected upon the obscurity of these verses in the original, will any apology be needed for this long and laboured attempt at an exposition of a passage which no literal translation could do justice to. It only remains to say that the clue to the above version has been found in the word *ἐλθούσης*, which suggests the meaning to be attached to *χωρὶς νόμου*, *apart from moral and spiritual obligation*—as *ἁμαρτία νεκρά*, ἡ ἁμαρτία ἀνέζησεν, and again *ἐγὼ ζῶν*, *ἐγὼ ἀπέθανον*, serve in like manner to throw mutual light upon each other. Ἐλθεῖν then—whether we look to that well-known description of the promised Messiah, ὁ ἐρχόμενος, Matt. xi. 3. John vi. 14. xi. 27, or to such incidental allusion to it as we find for example in John iv. 25. vii. 31, 41, 42. x. 8, and Gal. iii. 23, 25—is what we may call an *evangelical* term, as peculiarly appertaining to Gospel times and to the introduction of that *better covenant, established upon better promises* (Heb. viii. 6), the *realizing* of which to the heart and conscience of the converted Saul of Tarsus I understand to be set forth by *ἐλθούσης* here, just as upon the Jews also of Jerusalem St. Peter urges: *μετανοήσατε . . . ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν κ. τ. λ.* *Repent . . . that so the Gospel times may indeed be come*, and the divine mission of Christ may be *realized* unto you as a blessing, *in turning away every one of you from his iniquities*: Acts iii. 19, 20, 26. Compare also John xiv. 23. Rev. iii. 17—20.

On vv. 8. 11—after citing Schleusner's explanation (ad v. νεκρός, 5), "Natural corruption, unless it be excited by the Law, does not readily break forth into action, nor shew all its force"—Bp. Terrot remarks: "This is a common opinion among Commentators, who heap up examples to shew that men are excited to crime by prohibition; but is it consistent with fact? The heathens were *without the law*, but did vice on that account fail to shew its full force in them?" To this question we reply by asking another. The heathens *were*

without the Law of Moses, but were they therefore *without Law*? or were they not, many of them, *a Law unto themselves*? Take the case of one who (thus far like St. Paul himself) “after the straitest sect of his country’s religion lived” A STOIC, and—when we observe how he reasons^g with those men of *heathen* Rome who, being “rich and increased with goods, and (as they said) having need of nothing, knew not the misery and the shame of their actual blindness and nakedness”—say whether his study of human nature, as he doubtless had found it in himself, did not lead him (even as it led St. Paul) to discover that it is in the face always of some *Law*^h (which, if it does not humble, will not fail to harden) that the tempter *within* man selects his vantage-ground (1 Cor. xv. 56) against mortal weakness; and consequently that it is on this ground, and not where no restraint of Law is felt either to curb (as the case may be) or to convict, that a man may best be brought to feel how great is his propensity to sin.

g “Tange, miser, venas, et pone in pectore dextram;
Nil calet hic; summosque pedes attinge manusque,
Non frigent”—

is the language which Persius puts into the mouth of one who deems that *he* “needs not a Physician,” and to which this keen Satirist replies—

“Visa est si forte pecunia, sive
Candida vicini subrisit molle puella,
Cor tibi rite salit?” Pers. Sat. iii. 107—111.

^h I cannot withhold here an extract from a deeply-interesting Life of Adam in the Rev. R. W. Evans’ *Scripture Biography*, p. 13: “We can imagine no being, however exalted, and nearer to God than ourselves, of which we can conceive a necessary incapability of sinning. Some exalted natures had already sinned, when man was put into the garden. In this tree then lay the trial of man. But where was the weak point on which the tempter may assail him? Where could he find an entrance for his wedge into the well-compacted system of perfect man? He looked narrowly and long at every joint of his armour, and at last found the vulnerable point in that regard for self which was a necessary instinct in a creature subject to wants, and obliged to supply them by his own means, however easy those may be. If this principle of self-love, as yet in due subjection to the will of God, could be raised so as to contest with it for superiority, then the balance of perfection would be overthrown, and men would be undone. . . . Meanwhile he would be raising that rebellious spirit of discontent and sense of injury, ever attendant on an excited degree of self-love, taking the place of the love withdrawn from God to ourselves; after this he might securely make the naked proposition, and say, YE SHALL NOT SURELY DIE,” &c. &c.

For, lastly, it is impossible not to see in ver. 11 a manifest allusion to the original temptation, as described in Gen. iii. 13; and though we need not go so far as (with Theodoret, followed by Semler) to hold that under the word ἐγὼ the Apostle intended to describe the personal experience of the whole human race—still less that he meant to speak of Adam, as having been *without Law*, before the command was issued against eating of the fruit of the tree of life—yet thus much we may gather from St. Paul's confession of "the fault and corruption of his nature," that there lives not (nor has lived) the man whose conscience (if he deal truly with that law of God within him) has not, or will not sooner or later have, subdued him to say—"O righteous Judge of all the earth, take my forfeit life—for I am not better than my first parents were!"

13. *Has, then, that which in itself is good proved destruction unto me? God forbid! No: it is Sin—even an enemy, Matt. xiii. 28—that hath done this, for me to see it to be sin; working death in me, as it does, by that which in itself is good; that so Sin (or, better in this place, my sin) in the presence of (confronted with) the commandment that prohibits it, may be (made out to be, i. e.) convicted of being exceedingly sinful.* "The Apostle here clearly distinguishes between a proper *cause*, and an *occasion*, or *cause by accident*. The law is the occasion of death to sinners, but sin is the proper or efficient cause of that evil." Macknight.

14. ὁ νόμος . . . ἐγὼ δὲ . . . "The law requires men to keep their bodies and bodily appetites in subjection to the spiritual principle within them, namely, their reason and conscience; whereas I find that in me the bodily appetites overpower and enslave the decisions of the mind." Terrot.

— πεπραμένος ὑπὸ τὴν ἁμαρτίαν, sold as a slave to Sin. "Respicitur ad morem, secundum quem olim, qui debita solvere non poterant, in creditoris potestatem sunt traditi. Cf. I. Reg. xx. 25. Ἀχάβ, ὃς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου." Küttner.

15. οὐ γινώσκω, *I allow not—I do not own, or recognize, as my own*; an Hebraical and Hellenistic use of this verb according to Parkhurst, who compares Matt. vii. 23. John viii. 55. x. 14, 15. xvii. 3. 25. 1 Cor. viii. 3. 2 Tim. ii. 19.

17. *But, in this case*—if my wish, bearing inward witness unto the Law of God, declares against what I do—it is no longer I that do it, but the indwelling (or innate) sin that is in me. “By thus distinguishing his real self, that is his spiritual part, from his flesh in which sin dwelt, and by observing that the evil actions which he committed were done, not by himself, but by sin dwelling in him, the Apostle did not mean to teach that wicked men are not accountable for their sins; but to make them sensible of the evil of their sins, by shewing that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Further, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument by which the wicked justify themselves in indulging their lusts. Say they, since God hath given us passions and appetites, He certainly meant that we should gratify them. True, says the Apostle: but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of man’s nature, a more certain indication of the will of God may be gathered from their operation than from the impulses of the other. Beza observes, that in all probability the heresy of the Carpocratians took its rise from perverting this passage. For they affirmed that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin who, when they sin, think they sin.” Macknight.

18. τὸ δὲ κατεργάζεσθαι τὸ καλόν—but how to accomplish, realize, or give effect unto, the fair conception of my mind or wish, I find not. There is a distinction to be made, which has escaped both our Translators and most Commentators on this verse, between τὸ ἀγαθόν, bonum, that which is intrinsi-

cally good, and τὸ καλόν, *honestum* (or, as Horace expresses it, *quod verum atque decens*), *that which shines in moral beauty*, and so *approves itself to the moral taste or sense as meet, and right to be done*. Hence the Apostle's meaning in ver. 16 will be seen to be very much in accordance with the Roman poet's, *Video meliora probo-que; Deteriora sequor*.

21. *What I find, then, to be the law* (prevailing rule, or custom) *with me*, a man¹ *whose wish is to do what I see and feel is right to be done—is, that I, that same man, realize only what is evil*: the good that I had proposed to myself, I find, when it is present with me, to be only evil continually. The singular phraseology which the Apostle has here adopted τῷ θελοντι ἐμοί, *the individual* (as, for example, *me*) *whose wish it is*—will appear less strange, if we consider that, whilst he doubtless intended in this chapter to record his own spiritual convictions and consolations as a Christian, he yet has mainly “in a figure transferred these things to himself for *our* sakes; that we might learn in him not to think of *ourselves* above that which is written” of one who freely owns here his insufficiency to save himself, only the more thankfully to avow (ver. 25) that “his sufficiency is of God.”

23. αἰχμαλωτίζοντα. Translate, *aiming* (as an invading enemy would) *to bring me into captivity*—and in the next verse, ἐκ τοῦ σώματος τοῦ θανάτου τούτου, *from this body of death*, i. e. *deadly body*; to which I am now (he implies) “unequally yoked.” “Doddridge thinks that there is here an allusion to the punishment, inflicted by an ancient tyrant, of chaining a living man to a dead corpse; and certainly such a conjunction is very descriptive of the misery of an enlightened conscience, when coupled with an unholy will and rebellious appetites.” Terrot.

25. τῷ μὲν νοῦ . . . τῇ δὲ σαρκί] “*Mind and flesh* are

¹ Compare, as somewhat similarly worded with the text, John viii. 40, νῦν δὲ ζητεῖ με ἀποκτεῖναι, ἀνθρώπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα.

here opposed. As the latter, according to the constant usage of the Apostle, signifies that which is corrupt in Man, his unsanctified nature; the former must mean here, as in ver. 23, that nature as renewed. In every believer, and in no one else, there are these two principles, grace and sin, the flesh and spirit, the law in the members and the law in the mind; these are contrary the one to the other. '*I myself*,' says the Apostle, or 'I, one and the same man, feel both of these principles within me. With the one I serve the law of God; with the other the law of sin; *i. e.* sin itself, which, as a law in my members, essays to control my conduct.' This, in few words, is the sum of what the Apostle has said from ver. 14. Such is the state in which the law leaves the believer; such the effect of the mere objective and preceptive presentation of truth. The law excites in the unrenewed mind opposition and hatred; in the pious mind, complacency and delight; but in neither case can it break the power of sin, or introduce the soul into the true liberty of the children of God." Hodge.

CHAPTER VIII.

1. "In order rightly to trace the connexion of this chapter with the preceding, Whitby properly refers to ch. vii. 5, 6. In ver. 5 we have this general proposition, that those who are in the flesh do universally subject themselves to condemnation by disobedience; and this proposition is developed from ver. 7 to the end of the chapter. Again in ver. 6 we have the general proposition, that all true Christians are enabled to serve God in newness of spirit, and are through Christ delivered from the curse of the Law; and this proposition is resumed and more fully discussed in the eighth chapter." Terrot.

Agreeably to this view, we should do well to make the seventh chapter conclude with the former part of ver. 25, *I thank God, He will deliver me through Jesus Christ our*

Lord; and then to translate: *So be it, then, in the same person I with my mind, indeed, serve the Law of God, but with my flesh the law of Sin—yet is there, as we have seen—(ἄρα, in the same connexion, answering unto ἄρα as μὲν often answers unto μέν, or δε to δέ^a)—now no condemnation to them that in Jesus Christ walk not after a carnal, but after a spiritual manner of living^b. We thus avoid the necessity of making the holy Apostle appear to acquiesce in the present conclusion of the seventh chapter; on which the late Bp. Shuttleworth^c remarks: “The translation of this passage, as given in our established version, appears inconsistent with the tenor of the Apostle’s reasoning. It is evident that St. Paul is asserting the effectual subjugation of the impure propensities of our nature, in the case of the sincere and converted believer, through the instrumentality of Divine grace. We cannot, therefore, suppose that he intended to imply the possibility of one and the same individual (αὐτὸς ἐγὼ) continuing ‘with his mind to serve the law of God, but with his flesh the law of Sin.’ The whole tenor of his argument, as well as the form of the expression, would lead us to the contrary inference.” He translates accordingly, after Macknight, *And ought I then any longer, whilst I obey the law of God with my spiritual nature, to continue to obey with my carnal part the law of ungodliness?**

It should be observed that the latter part of this verse, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, is omitted in several MSS., Versions, and ancient Scholiasts; and that its omission is approved of by Griesbach, Mill, Semler, Koppe, and Knappe, who suggest that the clause has been interpolated from ver. 4—“probably,” says Burton, “by some one who did not know that οὐδὲν κατὰκρίμα applied to the state of a man when first taken into covenant, and had no reference to his subsequent sins. *Those who are taken into*

^a See Buttm. on Demosth. Mid. p. 155. Matth. Gr. Gr. § 622. 5.

^b “The Apostle does not mean to say, in opposition to the preceding chapter and to all experience, that believers *never* yield to the suggestions of the flesh; he simply expresses what is the constant aim and general character of the Christian’s life.” Hodge.

^c See his *Paraphrastic Translation of the Apostolic Epistles*, p. 32.

covenant with Christ, have at that time nothing to condemn them."

2. "It has been observed on Rom. vii. 21, that the word 'law' is used, not only in its ordinary sense for *a rule*, but analogically for *a constraining influence* or *power*, that acts upon the soul according to its nature. Such appears to be its sense here in the two expressions, 'the law of the Spirit of life,' and 'the law of sin and death.' The Spirit of life, *i. e.* the life-giving Spirit, is what is termed in ver. 9 the Spirit of God: 'you are in the Spirit, *sc.* under the influence of the Spirit, if the Spirit of God dwell in you.' The Spirit of life, therefore, exerts an influence upon the minds of Christians; and this influence is *the law of the life-giving Spirit*." Walford's *Curæ Romanæ*, p. 144. Compare 1 Cor. xv. 45. "Or this phrase may be descriptive of *the Gospel*—the law of which the life-giving Spirit is the author. The expression *the law of sin and death*, then, means the Law of God, so called because incidentally it is the cause both of sin and death, as taught in the preceding chapter [compare 2 Cor. iii. 7. 9]. The sense of the whole verse, as connected with ver. 1, therefore, is, 'There is no condemnation to those who are in Christ Jesus, because they have been freed by the Gospel from that Law which, although in itself good, is still the cause of sin and death.' This latter interpretation, which is perfectly consistent with the usage of the words, is better suited to the context than the other. This verse, then, assigns an adequate reason for the declaration contained in ver. 1; and the truth taught in ver. 2, as thus explained, is confirmed in ver. 3." Hodge.

3. *For what the Law of Moses could not effect, in that it was weak through the flesh, God effecting that by the sending of His own Son in the likeness of sinful flesh, and as an offering for sin* (Heb. x. 6. 18), *has condemned sin in the flesh*—first, by the exhibition of One who in the flesh "was in all points tempted like as other men are, yet was without sin" (Heb. iv. 15), "leaving us a pattern" therein, that we too "should tread in his steps" (1 Pet. ii. 21); and secondly, by making

Him "bear our sins in His own body on the tree" (ibid. 24)—*that so what the Law requires*—a perfect discharge, namely, from the sentence pronounced upon the past sin of mankind (ch. v. 16), and a perfect discharge also^d (ibid. 18) of vital and practical holiness, as exhibited in the person of "Him that sanctifieth," for the perpetual imitation of "them that are sanctified" by His Spirit (Heb. ii. 11)—*might be fulfilled* (or *realized*) *in us who are Christians indeed, and walk, &c.* Thus, as respects the former purpose for which the eternal Son of God "Himself also took part with flesh and blood" (Heb. ii. 14), there is some propriety in the sense which Grotius, and others after him, attach here to *κατέκρινε, viribus privavit, repressit*; and more perhaps in understanding it to mean both, *has condemned* the past sins of the flesh; and *has for ever rebuked sin*, and made it appear wholly without excuse, in Christ's redeemed ones: compare Matt. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7.

Ibid. ἐν ᾧ ἡσθένει. "The Law was not *weak*, or defective, in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy, nor to pardon, and so could not *destroy* sin in men's flesh [however strongly it might *condemn* it]. These defects of Law are all remedied in the Gospel. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable him to obey." Macknight.

5—8. The logical connexion of these verses is somewhat difficult to trace. Ver. 5, by its introduction of the terms *κατὰ σάρκα, κατὰ πνεῦμα*, from ver. 4, appears to have been added as an explanation of the preceding clause. *For they that live after a carnal manner, are they whose whole thought*

^d So true is it that the Gospel establishes the Law (ch. iii. 31)—for here we may, with Terrot, "observe that the object of the Evangelical system is not merely the forgiveness of sins, but the restoration of fallen man to the moral likeness of God." Compare Tit. ii. 14. Heb. ix. 14.

is for what affects their carnal nature; whilst they that live after a spiritual manner are more intent upon what affects their spiritual part: and the former of these characters belongs not to true Christians; for carnal-mindedness is (so certainly does it tend to) death; whereas spiritual-mindedness is life and peace; and that, because carnal-mindedness is open hostility against God; for it does not submit itself to the Law of God, nor in the nature of things, indeed, can it do so—neither can (and so too cannot, no more can) they whose lives are altogether carnal (who exist only in a carnal sense) be pleasing unto God. But ye are not carnal, but spiritual, persons or livers, if so be that, &c. &c. On ver. 7 Mr. Walford remarks: “*The favouring of the flesh*”—so he translates τὸ φρόνημα τῆς σαρκός, interpreting φρονεῖν as “expressive here, rather of the affection of the heart, than of the intelligence of the understanding”—“is irreconcilably opposed to God; it is the principle that fights against Him; its nature cannot be changed; it is not subject to the Law of God, nor indeed can be. It must be destroyed, before any real love to God, or submission to His Law, can be generated in the human heart. No words can more expressively depict the sad condition of unregenerate men: born of flesh, they are flesh; and entirely under the power of a principle that is identical with *hatred of God*; the Being in whom all true excellency and moral beauty unchangeably reside, as in their proper source and fountain. Who, that feels the force of this representation, can hesitate for an instant to exclaim, ‘Thanks be to God for His unspeakable gift!’ that Divine dispensation by which alone this enmity can be destroyed, and reconciliation with God can be effected?”

Bp. Terrot, after citing the different expositions of φρόνημα σαρκός contained in our Ninth Article, adds: “Upon the whole, I think, we may conclude that σάρξ, or φρόνημα σαρκός, means *the natural propensities*; and that they are so called, because in them the bodily appetites have an undue and sinful preponderance over the reason and conscience: that, while we are in this earthly state, these propensities cannot be *eradicated*: that they cannot effectually be *restrained* by any power inherent in man himself, but only by

new principles engrafted into the mind by the influence of the Holy Spirit: and lastly, that those who are actuated by these new principles are said by the Apostle to be *not in the flesh, but in the Spirit.*"

9. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει. Compare 1 John v. 12: ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει. "The manner in which *the Spirit of Christ* is here introduced [especially when compared with the following verse] identifies it with *the Spirit of God*, just spoken of; and indicates that what is meant is, not *the temper or disposition of Christ*, but that Divine agent, who is the Spirit alike of the Father and of the Son. Every bosom, indeed, which is actuated by this Spirit, partakes of the temper of Christ; because, wherever the Spirit of God dwells, He imparts this temper; but it is manifestly the design of the words we are considering, to express the agent who effects that temper, and not the temper itself." Wal-ford.

10. τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν κ. τ. λ. *Your body indeed is doomed to death because of in-born and inherent sin* (compare ch. vii. 23, 24, below ver. 23. 1 Cor. xv. 36. 2 Cor. v. 1—5)—and if it actually die not (1 Thess. iv. 15), must at least "be changed" (1 Cor. xv. 49—51)—*but your spirit is regenerated unto life because of implanted and in-dwelling righteousness. Nay, if &c. . . . even your mortal bodies shall eventually put on a blessed immortality because of your being Christ's, as evidenced by the living fruits of His Spirit that dwelleth in you.* Compare 1 Thess. iv. 14.

12. ἅρα οὖν, ἀδελφοί. "The conclusion introduced with these words arises from the reasonings contained in the foregoing part of this, and in the two preceding chapters." Macknight—who notices that ὀφειλέται ἐσμέν, *we are debtors*, means *we are under a constraining obligation*, as in ch. i. 14.

13. εἰ δὲ πνεύματι κ. τ. λ., not, as in the English Version, *but if ye through the Spirit, &c.*—but, *if ye living spiritually*

or as *spiritually-minded Christians*, do kill all vices in you, by instantly checking *the natural workings*, or promptings, of the *body*—*πνεύματι* used adverbially, as elsewhere *κατὰ πνεῦμα*, opposed to *κατὰ σάρκα*.

14, 15. Here again *πνεῦμα*, without the Article, has a wider signification than might appear from the established Version; for, agreeably to Bp. Middleton's distinction on Matt. i. 18, it denotes *the influence*, not *the person* of the Holy Ghost, the Sanctifier. *For as many as yield themselves to God's inspiration and guidance^e, they are God's children: for in the Christian covenant ye have not had conveyed unto you (ch. v. 11. 17) a spirit of servitude (or slavish spirit) that ye again, like those with whom God entered into covenant at Sinai (Heb. xii. 18—21), should feel afraid; but ye have had conveyed unto you a spirit of sonship^f (or filial spirit), in which we cry aloud, saying Abba—that is, Father! Matt. vi. 9. Luke xi. 2.*

15. *πνεῦμα δουλείας*. "These words refer especially to the Jews, who under the Mosaic economy were subject to this *servile fear*. For that system was severe in threatening and in punishing; and its demand of daily expiations shewed that under it there was no complete or universal expiation of sin." Morus.

— "Αββᾶ, Syr. ܐܒܬܐ—The Apostle here appears to use the word which he was accustomed to use in his own private devotions. He translates it, however, for the use of those who might not understand the Hebrew formula." Koppe.

^e So in the Collect for the 5th Sunday after Easter we pray: "O Lord, from whom all good things do come, grant to us Thy humble servants that by Thy holy *inspiration* we may think those things that be good, and by Thy merciful *guiding* may perform the same, through our Lord Jesus Christ."

^f I prefer this word to *adoption* for the reason given by Parkhurst in v. "It is true that both the Greeks and Romans used sometimes to *adopt* the children of other persons; but the term *υιοθεσία* in the New Testament is not taken from the custom of either of those people, but from the style of the Old Testament, as is manifest, I think, by comparing Rom. ix. 4 with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9." Compare 2 Cor. vi. 18.

16. "The Spirit of God [observe here αὐτὸ τὸ Πνεῦμα] does not make any direct revelation to the Christian of his election to be a child of God. But, by inspiring him with child-like affections towards God, it bears witness *through* and *with* his own mind that he is a child of God." Terrot—and so, too, Mr. Walford: "The endowment of a filial temper towards God, communicated to the soul, is the evidence and proof, which the Spirit of God employs, to assure believers that they are children of God. This evidence is apprehended by their consciousness that the spirit of adoption—the devout, confiding, and submissive disposition—dwells within them. A rule is thus afforded by which the truly religious and Christian affections may be tried, and distinguished from the mere offspring of spiritual pride, fancy, and enthusiasm."

17. εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. Before we translate this very significant, but somewhat equivocal clause, it may be well to observe that if it be "through much tribulation" (Acts xiv. 22) that "we must enter into the kingdom of God," even as it pleased God, "in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings" (Heb. ii. 10. v. 8); still sufferings, like other outward evidences of "being in the faith," must be held to be *indispensable* to the formation, or development, of the Christian character, without being therefore *meritorious*, or in themselves entitled to reward. It would be indeed a fatal error, therefore, to infer from this passage that the more a Christian suffers in this world, the more glory awaits him in the next: and yet this is the inference to which we expose it, unless we are careful (here, as in ch. iii. 4. v. 20. xi. 11. 31, 32) to distinguish between the direct *purpose* of an action, and its indirect *consequence*, or eventual *result*; and unless, further, we connect εἴπερ (incorrectly rendered in the Latin Vulgate *si tamen*, and by others *si modo*) not with συμπάσχομεν only, but with the whole clause, which (like *qui* in Latin, or *siquidem*, followed by a subjunctive mood) it introduces as the condition on which rests the truth of what has just been asserted—κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ—without at all intending (as,

comparing its use in ver. 9, it might at first sight appear^s) to express it in a hypothetical or doubtful form. Translate: *as surely as we are partakers now in His sufferings* only to be *partakers hereafter in His glory*; i. e. as surely as *the result* of our now suffering with Him *will be* our being also glorified together. The transition then to the next verse, and to the sublime exhibition which follows of that which forms the Christian soldier's "helmet—the hope of salvation" (1 Thess. v. 8)—is easy and obvious.

19. ἡ γὰρ ἀποκαδοκία τῆς κτίσεως. The verb *καδοκέω* (*καράδοκος ἔω*) well describes the outward action and attitude of one who *is on the watch* for some expected good^a. *The earnest expectation*, therefore, of which the Apostle here speaks, might *à priori* be expected to be that *of the human creation*, or *world*—as we find both *ἀπ' ἀρχῆς κόσμου* Matt. xxiv. 21, and *ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός* Mark xiii. 19, used in speaking of the *same* time of tribulation; and so too St. Paul employs both *πᾶσα ἡ κτίσις* here and *πᾶς ὁ κόσμος* ch. iii. 19 to describe the same part of God's creation—and such is the judicious conclusion of Macknight on ver. 22. "According to some Commentators the words *πᾶσα ἡ κτίσις* denote *the whole creation* of God, animate and inanimate, which, as it was cursed for the sin of the first man, may by a beautiful rhetorical figure be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures, indeed, are not unusual in

^s So Mr. Walford, who translates *since we suffer with Him*, remarks: "The Common Version reads *if [so be that] we suffer with Him*. This rendering expresses a hypothetical and doubtful sense; while the tenor of the passage leads us to understand it in a declarative and positive sense. The Greek Particle *εἰ* is sometimes used for *ἐπεὶ*, which means *since* or *because*; Glass. Phil. Sac. vol. i. p. 425. Lex. in Nov. Test. Bretschn. *ex urbanitate loquentis*."

Compare Peile on *Æsch. Ag. 29* and *Ch. 173* (foot-note p. 121), and for *εἴπερ*, interpreted as above, compare *Thuc. iv. 64*: τοὺς δὲ ἀλλοφύλους ἐπελθόντας ἄθροοι, ἦν σωφρονῶμεν, ἀμυνόμεθα, εἴπερ καὶ, καθ' ἐκάστους βλαπτόμενοι, ξύμπαντες κινδυνεύομεν—we shall as surely unite (if we be wise) to repel foreign invaders, as we find that, &c. &c. Burton also translates: *since the end of our suffering with Him is that we may be glorified with Him*.

^a Καδοκεῖ· προσδοκᾷ. παρὰ τὸ τῇ καρτῇ δοκεῖν, ἡγοῦν ἐμβλέπειν καὶ ἐπιτηρεῖν καὶ ἐλπίζειν. ἡ τὸ τῇ κεφαλῇ προβλέπειν ἐκδεχόμενον. Suidas.

Scripture—for example, Ps. xcvi. 12, *the trees of the wood* are said to *rejoice*; and *the floods to clap their hands*, Ps. xcvi. 8. Nevertheless ver. 21, and the antithesis *not only they, but ourselves also* ver. 23, shew that the Apostle is speaking, not of the brute and inanimate creation, but of mankind and of their earnest desire of immortality. For these reasons, and especially because Mark xvi. 15, *Preach the Gospel to every creature* (πάσῃ τῇ κτίσει) means to every *human* creature, I think πᾶσα ἡ κτίσις in this verse, and ἡ κτίσις in the three preceding verses, signify *mankind* in general, Jews as well as Gentiles. See also Col. i. 23, where πάσῃ τῇ κτίσει signifies *every human creature*.” Add Heb. iv. 13, and observe that in Col. i. 23 the Apostle makes his meaning more determinate, by subjoining to his mention of τοῦ εὐαγγελίου τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει the words τῇ ὑπὸ τὸν οὐρανόν—whereas, when he would include also *the angelic creation*, he writes πρωτότοκος πάσης κτίσεως, *ibid.* 15.

In illustration of that universal, but in itself ill-understood expectation which prevailed among Jews and Gentiles, of a happier and better state of things than mankind has ever yet realized, compare John iv. 25. vii. 31. xi. 27. Mark xv. 39. Virg. Ecl. iv. 4—7:

Ultima Cumæi venit jam carminis ætas :
Magnus ab integro sæclorum nascitur ordo.
Jam nova progenies cœlo demittitur alto.

20. διὰ τὸν ἱσυχάζαντα. “Commentators differ much as to whom this participle is to be referred to. Locke applies it to *Satan*, as the tempter; Koppe, Ammon, and Rosenmüller to *God*, as the condemning Judge; Capellus, Whitby, and others to *Adam*. This last opinion I have followed, as the Apostle has already referred death, and consequently the diseases and sufferings which precede and cause death, solely to the transgression of Adam, ch. v. 12. 19.” Terrot—whom I follow in my turn, both for the reason which he has given, and because the sense which we should obtain by translating, *not with its own good will, but because of the good pleasure of Him who hath so subjected it*, would tend only to display the resistless power of God when “He drove out the man” (Gen.

iii. 24) whom He had so recently “made in His own image”—a purpose, surely, foreign to the present context, in which we are reminded rather of that Divine goodness which tempered even the bitterness of Man’s punishment by holding out a *hope* of eventual comfort and deliverance. And this annexation, be it observed, of the softening ἐπ’ ἐλπίδι ὅτι κ.τ.λ. to the incidental mention again of the evils entailed upon mankind by the first man’s disobedience, makes the present passage all the more parallel to that which has suggested our interpretation. Translate: *For the human creation became subject unto vanity—not by its own act, but through his doing who occasioned its subjection—with a sustaining hope held out (Gen. iii. 15. 20. 21. v. 29. xii. 3. Job xix. 25—27) that, even as it is—αὐτή, its very self, in body alike and soul—the human creation shall be delivered from the bondage of corruption (their mortal state) into the liberty of the glory (or glorified state) of the children of God.* In illustration of τῇ ματαιότητι, including all the infirmities and afflictions of the present life together with its mortality or corruption (1 Cor. xv. 53), compare ch. vii. 14—24. Eccles. xii. 8. Ps. lxxxviii. 47. μὴ γὰρ ματαίως ἔκτισας πάντας τοὺς υἱοὺς τῶν ἀνθρώπων; and with καὶ αὐτὴ compare καὶ αὐτὸς . . . καὶ αὐτοί, ch. xv. 14.

Ibid. ἐπ’ ἐλπίδι. “We know that all mankind do groan under the afflictions and pressures of this present world, sensible of its imperfections and vanities, and consequently desirous of something better. And although they may not know (as the heathen world certainly knew not) what that better thing is, yet the Apostle knew it. Their *earnest waiting*, ver. 19, or their *hope*, as it is here expressed, was a waiting for the *manifestation* or *glory* of the sons of God.” Taylor. Compare Matt. xiii. 43. 1 John iii. 2.

22. συστενάζει καὶ συνωδίνει. In this expressive metaphor there may be an allusion, as Mr. Trollope remarks, to the primeval curse as it affected Eve; but compare also Gal. iv. 19.

23. *And not only* the as yet unenlightened, unregenerate

mass of mankind, *but ourselves also, possessed as we are of the first-fruits of the Spirit* (or, *spiritual life*)—we, whom it has pleased God by the Gospel of His Son to “beget anew unto a lively hope” (1 Pet. i. 3) “that we should be a kind of first-fruits of His creatures” (James i. 18)—*even we ourselves do groan within ourselves, waiting for, as for that which shall make us sons indeed*—for “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Cor. xv. 50)—*the redemption of our body*: which (ver. 10) is still *subject unto death because of sin*. We have here an allusion probably to our Lord’s words καὶ υἱοὶ εἰσὶ τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, Luke xx. 36—“for if men are *the children of God* by being *the children of the resurrection*, the Apostle had good reason to call *the redemption of our body* from the bondage of corruption, *υἱοθεσίαν, the adoption*. Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their Father. And as this high and happy adoption was signified by the adoption of Isaac and his descendants as God’s sons, whereby they obtained a right to the inheritance of Canaan, the Apostle in speaking hereof does not allude to the customs either of the Greeks or of the Romans, but to the phraseology of God Himself concerning His Church and people, Exod. iv. 22, *Israel is My son, even My first-born*.” Macknight.

24. *For our salvation is at present in hope¹ only, not in actual fruition. Now an object of hope, when it is seen, has ceased to be an object of hope; for what a man sees, why should he go on^k hoping for? But if it be for what we see not, that we hope, then do we* (for what else can we do but) *with patience wait for it. Yea, to the same effect*—“directing our hearts into the love of God, and into patient waiting for Christ,” 2 Thess. iii. 5—*does the Spirit help our infirmities, &c.*

¹ In other words, we are ἐν τοῖς σωζομένοις 1 Cor. i. 18. 2 Cor. ii. 15. Acts ii. 47—not ἐν τοῖς σῳσμένοις.

^k On this essential meaning of καί, see Professor Sewell’s *Horæ Philologicæ*, p. 119.

Ibid. τῇ γὰρ ἐλπίδι. "It is clear from the preceding verse that the *hope* here mentioned is the hope of a resurrection; and the language of the Apostle implies that some persons considered the resurrection as the object, not of *hope*, but of *experience* or *sight*. Such was the opinion of Hymenæus and Philetus (2 Tim. ii. 17) who said, 'the resurrection is past already.' It appears that, denying a *material* resurrection entirely, they allowed only a *spiritual* resurrection of which all Christians had already partaken." Terrot.

26. τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. "The Spirit assists our prayers, stirring up holy aspirations, too deep for words, but not on that account less understood by the Searcher of hearts." Trollope.

28. οἶδαμεν δὲ κ. τ. λ. *We know, moreover, that to them that love God (emphatic), all things are working together for good—τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, who are CALLED persons, or persons whose Christian call is, in exact accordance with His purpose; i. e., in whom His purpose (already intimated in ch. iii. vv. 25, 26, as a scheme whereby, without any compromise of His justice, He yet should accept the sinner who pleads the name of Jesus; and further described, Eph. i. 3—12) has free course, and is glorified: compare note on ch. xi. 5. And why does the Apostle assert this of those who love God? Because they love Him who first loved them (1 John iv. 19); they have made their election for Him who before the foundation of the world made His election for them in Christ, to be holy and without blame before Him IN LOVE (Eph. i. 4); they cleave unto the Lord with full purpose of heart (Acts xi. 23) answering unto that eternal purpose which He hath effected (ἐποίησεν, brought into operation) in Christ Jesus our Lord (Eph. iii. 11). Here, then, we have the key to those (in every sense of the word) mysterious, and much controverted, verses which follow.*

29, 30. *For, as a people whom He fore-allowed*¹ (ch. xi. 2)

¹ Προέγνω is here interpreted in what, on a comparison of ch. xi. 2. 1 Pet. i. 2. 20. Acts ii. 23, appears to be the only admissible sense—viz. that in the *Lamb*

and virtually had accepted in that **PROTO-TYPE WHEREIN REDEEMED MAN SHOULD BE FORMED ANEW** which was fore-allowed before the foundation of the world (Eph. ii. 10. 1 Pet. i. 20), *did He fore-ordain* that there should be—in moral conformity here (ch. vi. 5. viii. 9. 17), and hereafter in body, soul, and spirit (1 Cor. xv. 49. Phil. iii. 21)—*counter-parts of the image* (or *copy* exhibited in the person) *of His Son; intending that He should be HIS FIRST-BORN* (Ps. lxxxix. 27. Rev. i. 5) *among many* born His *brothers*; compare ch. i. 4. v. 19. vi. 4. Col. i. 18. 1 Pet. i. 3.

So far we have St. Paul's general description of what our Seventeenth Article calls **PREDESTINATION TO LIFE**—presented to us, it is most important here to remark, in the abstract; with reference only to the superinduced character, *the wedding-garment* (so to speak), and not in any sense the antecedent personal qualifications, of those who shall hereafter be guests at the marriage-supper of the Lamb. *But*—then follow (as in our Article) the several steps whereby “so excellent a benefit of God” is brought to bear upon “those for whom it is prepared” (Matt. xx. 23. xxv. 34)—*of whom He hath so fore-ordained, them*, in “His counsel secret to us” (ch. xi. 34), but manifested unto themselves “by His Spirit working in due season,” *hath He also called*^m; *even*

slain from the foundation of the world Divine mercy did, as it were by anticipation of justice, recognise and accept those who, *coming out of great tribulation*, should hereafter be found to *have washed their robes and made them white in the blood of the Lamb* (Rev. vii. 14. xiii. 8)—and οὗς προέγνω (differing herein from οὗς προώρ., οὗς ἐκάλ., οὗς ἰδὲκ., each of which forms part of the corresponding subject in the clauses τούτους ἐκάλ., τούτους ἰδὲκ., τούτους ἰδόξ.), as part of the predicate of the proposition προώρ. συμ. τ. ἰ. τοῦ Υἱοῦ, expresses the qualifying condition of that act of grace, present to the Divine prescience in decreeing it, and to be fulfilled in *all* (be they many, or be they few) who should come under its beneficent operation.

^m On the peculiar significancy of the tense, which the Apostle employs in his description of these several acts of the Divine mind—“to express the action” of each verb, προέγνω, προώρῃς, ἐκάλῃς, ἰδικαίωσῃ, ἰδόξῃς, “quite determinately, every doubt as to its truth and unalterableness being removed”—see *Matth. Gr. Gr.* § 506, v. 1 (and compare § 559, b.), in perfect agreement with which (closely connecting in each clause ἐκάλ. with προώρῃς, ἰδὲκ. with ἐκάλῃς, ἰδόξ. with ἰδικαίωσῃ) we might also have translated: *But of whom He hath fore-ordained as above, them it is part of His purpose in doing so (καὶ) to call; just as, whom He hath called, them it is part of His purpose in calling them to release of*

*as*ⁿ, we know (ch. iv. 25), *whom He hath called* “to the knowledge of His grace, and faith in Him” (Baptismal Service), *them hath He released also of their sins; and again, whom He hath released of their sins* (which, albeit on His part a *free gift*, yet hath He been pleased to make conditional *on their faith*; ch. i. 17. iii. 22. v. 1), *them hath He appointed also unto glory*; ver. 17. 1 Cor. ii. 7. Heb. ii. 10. 1 Pet. v. 10. 2 Pet. i. 3.

Thus in this passage—to be classed, if any be, with those “things hard to be understood, which unlearned and” (yet more) “unstable” souls, that cannot stay themselves on *what is written*, “wrest to their own destruction”—the Apostle has set forth (1) the *end* and *object* of that Divine *πρόθεσις* τῶν αἰώνων (Eph. iii. 11) of which, “in the abundance of the wisdom given unto him” (see 2 Cor. xii. 7), he has made mention, more or less, “in all his Epistles” (2 Pet. iii. 16)—*to bring*, namely, *to glory*, not ONE SON, but MANY SONS OF HIS LOVE; and that, when, like “the Author of their salvation,” they should first have been “made perfect through sufferings:” (Eph. i. 6. Col. i. 13. Heb. ii. 10, compared with John xvii. 1. 5. 24). This is, in fact, what St. Paul

their sins; and again, whom he hath released of their sins, them it is part of His purpose in so doing to glorify as His Church on earth, and heirs (διὰ δόξης καὶ ἀπορίας, 2 Pet. i. 3) of His *eternal* glory (2 Tim. ii. 14).

ⁿ The connecting particle thus translated was worthy of more attention than appears to have been hitherto bestowed upon it, if we have rightly understood the Apostle to assert of those whom it is God’s purpose to make “joint-heirs with Christ,” that it is *as certainly part* of that gracious purpose to call them to be Christians; and, as such, to be partakers of the cross of Christ, before they can hope to be partakers of His crown (compare ver. 17 with Heb. ii. 10. v. 8); *as it is certain* that in so calling it is His purpose to justify, and in justifying to glorify them. Thus, whilst ver. 29 unfolds the *πρόθεσις* of ver. 28, the first clause of ver. 30 contains the actual ground on which the inference rests, that among them that are called to the knowledge of this salvation, and to faith in God their Saviour, *those only who love Him* under all circumstances, whether of tribulation or of wealth, are the fore-known and fore-approved objects of His election in Christ (Eph. i. 4)—*His own elect* people (Luke xviii. 7) *whom He hath chosen* (Matt. xxiv. 22. Mark xiii. 20), *whom no created thing* (ver. 39) *shall be able to separate from His love to them in Christ Jesus their Lord*.

Very different (I do but add) must have been our conclusion, if instead of καὶ οὐκ ἐκάλεσε the sacred text had been οὐκ δὲ ἐκάλεσε, and our translation: *But whom He predestinated, them He determined also to call; and whom to call, them to justify; and whom to justify, them to glorify!*

emphatically terms (Rom. ii. 16. 2 Tim. ii. 8) "my Gospel"—and is not this "the Law and the Prophets" also? Yes, if the Apostle has rightly interpreted that prophetic declaration, "Behold, I and the children which God hath given me" (Isa. viii. 18. Heb. ii. 13). Yes, if he has rightly apprehended the point of acceptance, in virtue of which "*they that are Christ's* are Abraham's seed, and heirs to the full extent of the promise" (Gal. iii. 29), to be this—that God from the first has known them, as those who "would command their children and their households after them," so as for these too "to keep the ways of the Lord"—even those "good works which God hath before prepared for us to walk in" (Eph. ii. 10)—"that so the Lord may bring," as upon Abraham, so also on these his spiritual children, and counterparts of his faith (ch. iv. 24), "all that the Lord hath spoken of them;" Gen. xviii. 19.

So much for ver. 29; and now on ver. 30 we may remark (2) Inasmuch as the several steps, whereby God is pleased to give effect unto His gracious *πρόθεσις*, are on His part as determinate and unalterable, as the end to which He designs them to lead; we see now that those in whom, as invited guests arrayed in "the marriage-garment which He has required in holy Scripture," that character is *begun* on earth which His mercy, outstripping judgment, has long since accepted in heaven—that persons so *called*, and so *chosen of God*, are indeed no other than *those who love God* (ver. 28), and, with that entire devotion of the heart and life which true Christian *ἀγάπη* implies, *walk humbly* and *confidingly with Him*, in thankful improvement of all His proffered means of grace. For, that they *love God* (see Luke vii. 47), what is it but that, groaning under the vanity to which mankind is subject (ver. 20), first, they have deeply felt their need of Him; then, as the Spirit of grace and consolation has brought home to their hearts the outpoured love of God, their trembling conviction has been: *the eternal God is for us—who shall be against us? He that spared not His own Son, but delivered Him up to die for us all*—what may we not believe that, with that costly redemption of our souls from death, His infinite goodness and mercy *has prepared for them that love Him?* (1 Cor. ii. 9.)

And so, lastly, we are brought to *the practical use* which St. Paul makes of his doctrine of Predestination. "He applies it"—as Bp. Terrot remarks—"solely for godly comfort to godly men:" just as our Reformers in their Seventeenth Article assert that "the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ; as because it doth fervently kindle *their love towards God*."

To the same effect Mr. Walford, in his *Curæ Romanæ*, p. 162, remarks upon this passage: "It is of supreme importance to observe that the purpose for which this enunciation of God's eternal counsels is made, is solely to afford consolation and support to real Christians, while struggling with the trials and perils which more or less assail all who are engaged in fighting the good fight of faith. We shall clearly see this to be the case, if we carefully watch the conclusions which are immediately drawn from the statements that precede, and which all terminate in the glorious assurance that *nothing shall separate real Christians from the love of God which is in Christ Jesus our Lord*. The Divine predetermination equally involves the means with the end; and every one, who earnestly and perseveringly employs the one, will infallibly secure the possession of the other." See further on ch. ix. 16.

33. ἐκλεκτῶν Θεοῦ, *God's elect, or chosen servants*, who when "by His Spirit working in them in due season" He calls them, are not disobedient, but leave all other ground of hope, and follow Him (compare Mark x. 28. John xv. 16. Acts ix. 15. xxvi. 19. Gal. i. 15. 1 Tim. v. 21); and whom, fore-knowing this of them, He hath even before the foundation of the world accepted in Christ, and approved; Eph. i. 4, 5. ii. 4—10. iii. 11. 1 Thess. i. 4. 2 Thess. ii. 13. 1 Pet. i. 18—21. The latter clause of this verse I should wish to see more closely connected with *τίς ὁ κατακρίνων*; in ver. 34—and

again, what follows in that verse with ver. 35, where *the love of Christ*, as just above detailed, is manifestly the same as in ver. 39. Thus: *It is God that releaseth them of sin* (ch. iii. 21—26. v. 1): *who is there now to condemn them?* ch. viii. 1 (compare Mark ii. 7. John viii. 11). *It is Christ that died, or rather that is risen; who even now* (ch. v. 8—11) *is at the right hand of God, who even now is making intercession for us. Who from henceforth shall separate us, &c.*

38, 39. "In these verses the confidence of the Apostle is expressed in the strongest language. He heaps words together in the effort to set forth the absolute inability of all created things, separately or united, to frustrate the purpose of God, or to turn away His love from those whom He has determined to save. *Neither death*—though cut off in this world, their connexion with Christ is not thereby destroyed. 'They shall never perish, neither shall any pluck them out of My hand,' John x. 28. *Nor life*—neither its blandishments, nor its trials; ch. xiv. 8. *Nor angels, nor principalities, nor powers*—no superhuman power, no angel, however mighty, shall ever be able to separate us from the love of God. Principalities and powers are by many understood here to refer to the authorities of this world, as distinguished from angels. But Paul frequently uses these terms in connexion to designate the different orders of spiritual beings, Eph. i. 21. Col. i. 16; and corresponding terms were in common use among the Jews in this sense. *Nor things present, nor things to come*—nothing in this life, nor in the future; no present or future event, etc. *Nor height, nor depth*—nothing in heaven or earth; see Eph. iv. 9. Isa. vii. 11, 'Ask it either in the depth, or in the height above,' etc. etc. *Nor any other creature*—although the preceding enumeration had been so minute, the Apostle, as if to prevent despondency having the possibility of a foothold, adds, *no created thing shall be able to separate us from the love of God*, which is declared to be thus unchangeable only on account of our connexion with Christ, and therefore the Apostle adds, *which is in Christ Jesus our Lord*: see Eph. i. 6. 2 Tim. i. 9." Hodge.

CHAPTER IX.

"The ninth chapter"—it has been remarked by Dr. Arnold^a—"should never be read apart from the tenth and eleventh. The three, in fact, are properly one chapter; one part of the whole Epistle, standing distinct from what goes before and what follows it; a part interrupting the general subject of the Epistle, and put in from peculiar circumstances existing at the time when it was written. These chapters relate, not to individuals, but to nations; not to rewards in heaven, but to privileges on earth; not as teaching us that God always acts in a particular manner, but as shewing that when others are raised to our level, or we are made to suffer, we may not in either case impeach God's justice, and least of all may we lay our sins to His charge, and say, *Why doth He yet find fault, for who hath resisted His will?*

1. ἐν Χριστῷ. *I speak truth*—it might be, *as a Christian man*, ch. xvi. 7: but better—in the presence of Christ; and so ἐν Πνεύματι ἁγίῳ (the noun being anarthrous, as common after a preposition), *in the presence of the Holy Spirit*; compare ch. i. 9. 2 Cor. i. 23. xi. 10. 31. xii. 19. Gal. i. 20. "It is easy to see why the Apostle should think it necessary to use these strong forms of obtestation, in declaring his love towards the Jewish nation. The unbelieving Jews hated him as a traitor and apostate, bent upon the ruin of their Church; and even the believing Jews were offended at his resistance to the superiority which they claimed over the Gentile Christians." Terrot.

3. ἢ χόμην γὰρ—for *I could wish*, or *find in my heart*, to—on this peculiar force of the Greek Imperfect without ἄν, see Matth. Gr. Gr. § 509, a, and compare Acts xxv. 22, ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι, *I would (or could wish)*

^a See a posthumous volume of *Sermons upon the Interpretation of Scripture*. Appendix B. p. 499—501.

myself also to hear the man^b. "The word ἀνάθεμα, which I have translated *separated*, answers to the Hebrew word *Hherem*, which signifies *a thing separated* by the sentence of men to be destroyed; as Achan was, Josh. vii. 25. Wherefore *separated from Christ* means, cut off by death from the visible Church, called *Christ*, Rom. xvi. 7. In this wish the Apostle seems to have imitated Moses, who desired to be blotted out of God's book rather than that the Israelites should be destroyed, Exod. xxxii. 32." Macknight. Compare also 2 Sam. xviii. 33.

4. ἡ υἱοθεσία, *the sonship*—Exod. iv. 22. Deut. xiv. 1. Hosea xi. 1. Jer. xxxi. 9: ἡ δόξα, *the Shechinah*, or symbol of the Divine presence, which appeared on the ark of the covenant—Exod. xl. 34, 35. Levit. xvi. 2. 1 Kings viii. 11. Ps. lxxiii. 2. lxxviii. 61: αἱ διαθήκαι, *the covenants (of promise*, Eph. ii. 12), at different times renewed to Noah, Abraham, Isaac, and Jacob: ἡ λατρεία, *the ritual service* of the Tabernacle and Temple; Heb. ix. 1—5: αἱ ἐπαγγελίαι, *the promises* of the Messiah and His kingdom; Gal. iii. 16. 21.

5. ἐξ ὧν ὁ Χριστὸς κ.τ.λ. "The last privilege enumerated is that Christ, as far as He could be born of human parents, was descended from the Jews. They had the honour of giving birth to Him who in His higher nature was *the ever-blessed God*. This passage is expressly quoted, as asserting the Divinity of Christ, by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c.: nor did any person ever propose a different interpretation, till after the Socinian controversy began." Burton.

6. οὐχ οἷον δὲ ᾔτι—*not as though*, when I implied (ver. 3) that my countrymen had become aliens from Christ, *I meant to say*—δὲ, *inquam*, ver. 30. ch. iii. 22. Phil. ii. 8—*that the*

^b Add Aristoph. Ran. 865.

ἰβουλόμεν μὲν οὐκ ἐρίζειν ἐνθάδε
οὐκ ἐξ ἰσοῦ γὰρ ἔστιν ἀγὼν νῦν . . .
ἔμως δ', ἐπειδὴ σοὶ δοκεῖ, δρᾶν ταῦτα χρή.

word of God (Gen. xvii. 7) *has failed; for not all who externally belong to Israel, are therefore* (οὗτοι, as such, on the mere strength of that name) *Israel*—in the sense in which the Apostle terms all true believers “the Israel of God,” Gal. vi. 16—no! *nor, because they are Abraham’s seed, are all children* (compare ch. iv. 12); but (Gen. xxi. 12) *IN ISAAC SHALL THY SEED BE CALLED: that is, not as being the natural descendants of Abraham are men necessarily God’s children; but the children of the promise*—i. e. the spiritual counterparts of Isaac, as they are described John i. 13; those of whom Isaac was the type, Gal. iv. 28—*are counted for the seed*, Gal. iii. 29: those who by God’s special interposition (Gen. xvii. 21. xviii. 10. 14) are “born again,” and who, having been “baptized into Christ, *have put on Christ*,” those only are regarded and treated as *the children of God*.

9. “The force of the quotation” in this verse—which in the Septuagint Version is Ἐπαναστρέφω ἡξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου—Dr. Burton has well observed, “lies in the words τῇ Σάρρα:” whence the ellipsis of the Apostle’s thought, rather than his words, in the next verse may be supplied nearly as he suggests: *Nor was this the only restriction of the promise; but there was a further limitation, when* (Gen. xxv. 21, 22) *Rebecca had conceived*, and when, except in the good pleasure of Him who of His own will^c gave the promise, and whose sole prerogative it was to determine both the time and the means of its fulfilment, no ground of preference or of choice existed as yet between “the children” that then “struggled together within her.” For neither of Esau nor of Jacob could it be said, as it might have been said of Ishmael, that he was “born of fornication;” nor, consequently, that “the son of the bondwoman shall not be heir with the son of the freewoman” (Gal. iv. 30): on the contrary, in the very letter of the proud boast of the Jews (John viii. 41) the twin sons of Rebecca “had *one* father,” even Isaac, the child of especial promise, and in his turn father of the promised seed, Christ and Christ’s brethren (Gal. iii. 16. iv. 28).

^c βουληθεῖς, James i. 18.

Yet was there a choice made between these two grandsons of Abraham, and heirs alike (it might have been thought) of the same promise; and Jacob, both as the recipient of Isaac's blessing upon his first-born, and in the eventual fulfilment of that blessing unto his posterity, was preferred to Esau, even as the Prophet Malachi has witnessed: ver. 13. And why?—*ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μὲνῃ*, not "that the purpose of God according to election might stand" (which would seem rather to require in the original, *ἵνα ἡ τοῦ Θεοῦ κατ' ἐκλογὴν πρόθεσις μὲνοι*^d), but—as *the means whereby should stand*—in other words, *as a link in the great chain of that foreseen and fore-ordained order of events, which* (being κατὰ, in accordance with) *was to give effect to God's election*; that is, God's own gracious purpose to save out of the wreck of human nature as many sons as should be willing to be saved through Christ—a purpose (the Apostle is careful at every step to impress upon the mere descendants of Israel after the flesh) which neither in its first design, nor in its gradual

^d This might undoubtedly be translated—as Bp. Terrot paraphrases the passage, *that God's elective determination might evidently rest, not upon the merits of those that were chosen, but upon the sovereignty of Him who chose; therefore was it said unto her, &c.*—so as to connect *ἵνα μὲνοι* syntactically with *ἐπ' ἡμέῃ*: whereas *ἵνα μὲνῃ* more naturally connects itself with the time indicated by *δοιλάσεις*, and so serves to extend the *πρόθεσις* of which the Apostle speaks (here and in ch. viii. 28. Eph. i. 9. 11. iii. 11. 2 Tim. i. 9) to the whole scheme of Man's redemption through Christ.

Bp. Terrot, however, is careful to remind his readers that "the Apostle is here speaking, not of the election of individuals to eternal life, but of a certain individual and his posterity to be the depositaries of God's law, and the origin from which Messiah, as to His human nature, was to spring." And so too Mr. Walford justly argues that "the election of Jacob"—supposing this to be *all* that is intended by *ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις*, which the Apostle's use elsewhere of the words *ἐκλογὴ* and *πρόθεσις* plainly forbids us to admit—"relates simply, and directly, to the Divine determination that the covenant made with Abraham should descend to posterity, not in the line of Esau, but in that of his brother Jacob"—from the Apostle's reference, in confirmation of his statement, to the prophecy of Malachi—"where it is manifest no reference is intended to the future and eternal condition of either of the parties who are spoken of, but to the Divine goodness shewn to the descendants of Jacob in their restoration to the land of Canaan, after their captivity in Babylon; and to the just punishment of the criminal conduct of the Edomites, the posterity of Esau, by laying waste his mountains and his heritage, without any hope of restoration."

developement, was based upon men's *works* ; but on the free grace of Him who in every age calleth whom He will to the knowledge of that grace, and to faith in His name and obedience to His word.

12. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. "This prophecy, as is the case with all similar predictions, had various stages of fulfilment. The relation between the two brothers during life; the loss of the birthright blessing and promises on the part of Esau; the temporary subjugation of his descendants to the Hebrews under David, their final and complete subjection under the Maccabees; and especially their exclusion from the peculiar privileges of the people of God through all the early periods of their history; are all included. Compare the prediction of the subjection of Ham to his brethren, and of Japheth's dwelling in the tents of Shem; Gen. ix. 25—27." Hodge.

13. τὸν δὲ Ἡσαῦ ἐμίσησα. "The words, *but Esau have I hated*, are by no means to be understood in the sense which they naturally convey to persons not conversant with the idiomatic language employed by the writers of the Old and New Testaments. What is meant to be expressed is, a comparative preference of Jacob before Esau, in the arrangements by which they and their respective descendants were affected. Nothing can be conceived of more monstrous, and destructive of all just notions respecting the character and government of God, than to affirm that He gratuitously, and without moral delinquency, *hates* any of the rational creatures whom He formed for the express purpose of displaying His love and the infinite benignity of His nature. Both reason and experience, however, concur with the teaching of the Scriptures, that the supreme Benefactor may with perfect rectitude and goodness distribute His gifts and favours in different proportions; so that, while one is endowed with ten talents, others are made the possessors of five, or two, or one." Walford. Compare Deut. xxi. 15. Prov. xiii. 24. Matt. x. 37. Luke xiv. 26. John xii. 25—and above all, Gen. xxix,

30, 31: "Jacob *loved Rachel more than Leah*" . . . "and when the Lord saw that *Leah was hated*," &c. &c.

14. μὴ ἀδικία παρὰ τῷ Θεῷ; "Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews to any other nation? Certainly not. Neither is He now unjust in pardoning the Gentiles, and accepting their faith: for this is just what He did to the Jews, when He pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19." Burton.

15. ἐλέησω ὃν ἂν ἐλεῶ. "Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after having been displeased with it; for these words were spoken to Moses after God had laid aside His purpose of consuming the Israelites for their sin in making and worshipping the golden calf. Exod. xxxiii. 5. 19." Macknight—who compares ch. xv. 9, and adds on ver. 16: "It may be thought that this conclusion should have been introduced immediately after ver. 13. But the Apostle reserved it to this place, that he might have God's answer to Moses as its foundation likewise. For, as in electing the Israelites to be His Church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from His mere good pleasure. But if God from mere good pleasure elected them at the first, and afterwards continued them His people, notwithstanding they deserved to have been cast off for their idolatry; why might He not under the Gospel make the Gentiles His people, although formerly idolaters?"

16. τοῦ θελοντος. The obvious subject to be supplied here is from ver. 11, ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις*, the

* So much depends upon the right interpretation of this phrase, that it may not be out of place here to attempt an illustration of it from the personal history of the Apostle who employs it. Agreeably to the view, then, that we have taken of God's *election* in the text, it was God's gracious purpose out of the wreck of that foundering and fore-doomed vessel to save all them that were Paul's fellow-voyagers (Acts xxvii. 22—25), so that "there should be no loss of life among

providential and visible order of things whereby it has been God's pleasure from the beginning to give effect unto the gracious purpose of His "everlasting Gospel;" or, in one word, the outward economy of grace, *i. e.* God's Ἐκκλησία (Acts ii. 47. vii. 38. Eph. iii. 10. 1 Tim. iii. 15)—an heritage and honour which, as no individual, or family, or nation, might claim or appropriate, by any wish or effort of Man; so God was free to give in such measure, for such times and seasons, and generally with such limitations and conditions annexed to the dispensation of His own grace and goodness, as in His infinite wisdom He should think fit. Such is the virtual conclusion to which the Apostle would lead his countrymen in this verse, and which he yet more irresistibly urges upon them after adducing from their own Scripture history the case of Pharaoh; whose day of grace, they would most readily acknowledge, the Lord might justly have cut short, inasmuch as the more he was delivered from the plagues which he had provoked, the more did he sin, and harden his heart against God's people—and why should He not, then, from a nation which, having so long refused either to obey or to receive correction, was now, in its turn, hardening and exalting itself against the Lord and against His Anointed, in just indignation withdraw that *mercy* which they had so signally abused?

— *θέλοντος*, though (like the other Presents) capable of a wider and universal application, most probably was suggested to the Apostle by Abraham's *wishing* that his son Ishmael might be heir of the promise (Gen. xvii. 18), and by Isaac's

them, but only of the ship." This, so far as related to the saving of their lives in this world, was their *τοῦ Θεοῦ ἐκλογὴ*—and might it not, if we compare Acts xxvii. 24, with 2 Tim. i. 9, be called also *χάρις ἡ δοθεῖσα αὐτοῖς ἐν Παύλῳ*?—but then God's purposes comprehend the means, as well as the ends at which they aim; and Paul, accordingly, says to the centurion and to the soldiers, "Except these (the shipmen) abide in the ship, ye *cannot be saved*" (Acts xxvii. 31). And in what follows of that instructive history, we have developed to us that *κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις*, or foreseen agency and means, whereby, even as it was told Paul—and Paul believed, acted, and induced others also to believe and act upon what had been revealed to him—"so it came to pass, that they escaped all safe to land."

wishing to bless Esau (Gen. xxvii. 4); and τρέχοντος by Esau's *running* to hunt for venison (ibid. 5).

17. ἐξήγειρά σε. "In the LXX it is, ἐνεκεν τούτου διατηρήθης, which means, *for this cause hast thou been preserved in the midst of all these plagues*: and so ἐξήγειρά σε may mean, *I have raised thee up from these plagues*. Hammond, Le Clerc, Junius, Wolfius. See James v. 15." Burton—and so Schleusner renders it: *sanavi, ex morbo erexi te*; and Koppe: *servavi te superstitem, morti non tradidi*.

— ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. "According to Warburton, God in this speech to Pharaoh declared that Egypt was chosen by Him as the scene of His wonders, and that the Israelites were sent thither for this very purpose, that through the celebrity of the Egyptian nation the fame of the power of the true God, in destroying that nation and in delivering His own people, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies that the Canaanites had heard how the Lord had dried up for them the waters of the Red Sea (Josh. ii. 9—11. 1 Sam. iv. 8): and considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary which happened in that country would soon be divulged through all the earth." Macknight.

18. *So that we see*—as in the case of Jacob, on whom God freely set His love, and preferred him to his brother when as yet neither had Jacob *done* any good, nor Esau *done* any evil, that should be the ground of such preference; and of that nation which He chose to be a special people unto Himself, and "redeemed them out of the house of bondmen, from the hand of Pharaoh king of Egypt;" not for their righteousness or for the uprightness of their hearts, but only because "the Lord had a delight in their fathers to love them" (Deut. vii. 6—8. ix. 5. x. 14, 15)—*it is*, as has been said (ver. 15),

because (ὅν, as one on whom) *He is pleased*, not as one on whom He is bound, to have mercy, *that He hath mercy on any one*; and again—as in the case of Pharaoh, who, “when he saw that the rain and the hail and the thunders were ceased, sinned yet more and hardened his heart—he and his servants—neither would he let the children of Israel go,” Exod. ix. 34, 35—it is *because* for His own wise purposes *He is pleased* to do so, *that He suffereth any one to harden himself against Him*: (compare the construction of οὗς προέγνω, ch. viii. 29).

“It is necessary to mitigate the direct sense of σκληρύνειν in this passage, not because by giving the ordinary meaning we should allow the doctrines of Calvinism, but because we should allow what all reasonable Calvinists abhor, the doctrine, namely, that God is the author of sin. But we need not on this account follow the opinion of Noesselt, Schleusner, and Ernesti, who render σκληρύνειν by *minus benigne tractare, paucioribus beneficiis aliquem afficere*. In the passages of Exodus referred to by the Apostle, it is not said merely that *Pharaoh was hardened*, but that *his heart was hardened*; and ch. viii. 32. ix. 34, he is said to have *hardened his own heart*. How, then, and in what sense, did God harden Pharaoh’s heart? Not positively, but negatively; by withdrawing those preventive checks of the Spirit, whereby bad men are restrained in their sinful courses. Thus Pharaoh, resisting the restraining grace of God, was given up to the impulses of his own corrupt will; and thus it may be said with equal truth, though in different senses, that *he hardened himself*, or that *God hardened him*.” Terrot. Compare ch. i. 24. 28. ii. 4, 5. Gen. vi. 3. Deut. ii. 30. 2 Sam. xxiv. 1 (compared with 1 Chron. xxi. 1). Ps. cv. 25. Isa. vi. 10. lxiii. 17. Matt. x. 34. Luke xii. 49—53.

19. That the preceding verse contains in itself something “hard to be understood,” the writer himself appears to have been so sensible, that he at once anticipates the cavil of those “unlearned and unstable” hearers, who would “wrest this, among other passages of the Scriptures, unto their own destruction;” 2 Pet. iii. 16. For “here it is proper to observe

that the unbelieving Jews and Judaizing Christians, by putting an *active* sense on the verse under consideration, and on ch. i. 24. xi. 7, and on some expressions in the Old Testament, made God the author of men's sin; a blasphemy which the Apostle James (ch. i. 13. 17) was at great pains to confute." Macknight.

The question, however, that is now put—*If so much stress is to be laid upon what it is God's pleasure to have done; and if not His own peculiar people only, but, as you say, His most obdurate adversary, is in fact subserving the secret purpose of His sovereign will; why doth He yet find fault? He has His will, and no man, good or bad, may oppose it*—although more peculiarly appropriate to an unbelieving and contentious Jew, is by no means to be confined to their time and country. "It is"—as Mr. Walford well observes upon this passage—"the universal dictate of impiety to *reply against God*, and to seek to excuse itself by suggestions injurious to Him. The drift of the question is similar to that which has been considered on Rom. iii. 5—8; and is meant to insinuate that, as the sins of men result from the arrangements of God, and are permitted to take place in order to display the perfections of His nature and will; no reason exists for His displeasure, inasmuch as men have only carried on His purposes, and given effect unto His will. To this infidel and absurd cavil the sacred writer deigns to give no direct reply; he intimates his astonishment at the ignorance and presumption which could suggest so impious a query, so unbecoming the nothingness of man and the infinite majesty of the Eternal Creator. He then illustrates the audacity which could put such an inquiry, by an analogy level to the most untaught understanding."

Ibid. μη ἐρεῖ κ. τ. λ. "The Apostle alludes to Isaiah xlv. 9, where, in answer to the Jews, who seem to have taken it amiss that their deliverance was to be effected by Cyrus, a heathen prince, the Prophet says, *Woe unto him that striveth with his Maker! let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou?*" Macknight. "And the reader will observe that in Isaiah, as in our Epistle, the question is not about

God's right to elect individuals to eternal life, but His right to bestow unmerited mercies, or to inflict merited punishment, when and how He sees fit." Terrot.

21. *Hath not the potter power over the clay, of the same lump to make one a vessel that shall have honour, another that shall have no honour^f attached unto it? And shall not God—* this is the analogous, and only allowable, application of the parable—*be free to choose, as He will, among the nations of men—"all made by Him of one blood"* (Acts xvii. 26), and *all*, if we "look to the hole of the pit whence" even His chosen "are digged," *equally undeserving in His sight—one people* "to be a special people unto Himself, above all people that are upon the face of the earth?" (Deut. vii. 6.) The Apostle employs here the very similitude under which the Almighty sets forth His power to plant and pluck up nations at His pleasure; see Jer. xviii. 1—10, where, as Macknight justly argues, "every reader must be sensible that nothing is said concerning God's creating *individuals*, some to be saved and some to be damned, by an exercise of absolute sovereignty. It is His power and sovereignty in the [formation and] disposal of *nations* only, that is described by the figure of the potter." By *the same lump*, in our Apostle's use of this figure, we must understand—as Macknight adds—"the mass of mankind, out of which particular nations are formed:" whence he again argues, "the *one vessel* consequently means, not any particular person, but a nation or community." Add to this, that it is not the province of the potter to *create* the clay which he uses, but only to mould or, when it disappoints his first purpose towards it, to re-mould it at his pleasure. And so, too, it falls not within the just limits of the Apostle's argument to tell here of how, or with what

^f It is not a little surprising that, among the numerous Commentators on this Epistle, no one (so far as I know) has thought of applying here the same principle of interpretation as has been almost universally allowed in ver. 13; viz. that, as *ἐκείνη* implies no more than the *absence*, in the earthly condition of Esau, of that special favour which God was pleased to manifest towards the patriarch Jacob; so *εἰς ἀριτίαν* implies no more than the *absence* of that distinction or pre-eminence, for which in the hands of their Potter (Isa. lxiv. 8) this or that among the nations of the world may be designed.

prospects, this or that child of Man came into being ; but how, mankind being as it is, it pleased God out of this worthless clay "to assay to take Him a nation" (Deut. iv. 34) ; and how—in the warning language of the Prophet, as to the Jews first, so also to every nation which, having a name to be "the kingdom of God," yet yields not Him that planted it "the fruits thereof"—when the goodly vessel, that He would so have made of clay, "was marred in the hand of the potter : " He proceeded—and who may arraign either His power or His goodness herein ?—to "make it again another vessel, as seemed good to the potter to make it."

22. The Apostle having in the two preceding verses, by an appeal at once to reason and to the authority of Revelation, rebuked the glaring impiety of *answering again*, where the Most High God hath spoken ; and having sufficiently vindicated his assertion in ver. 18 of God's supremacy, as the Moral Governor of the world—proceeds now to the further consideration of his own question, *μη ἀδικία παρὰ τῷ Θεῷ* ; (which words we must supply here, in order to complete the enunciation of his argument), and with a few masterly touches of his pen, which in tenderness towards his brethren he forbears to aim more pointedly at the Jews, he shews why they, and all unbelieving and impenitent adversaries of God's true Church and people (like Pharaoh of old time, whom they do but too nearly resemble), are spared for a season, notwithstanding they have made themselves ripe for destruction—even because (compare ch. ii. 4. 2 Pet. iii. 9. 15) **THE LONG-SUFFERING OF OUR LORD IS part of His gracious provision for MAN'S SALVATION**, and so far from impeaching His essential righteousness, as though in His love toward sinners He could admit of any compromise with sin, it will in the end more signally make known His almighty power, and redound more to the praise of His redeeming grace and goodness, "when He shall come to be glorified in His saints, and to be admired in all them that believe ;" 2 Thess. i. 10. Translate : *And is it any impeachment of His unsullied righteousness, if God with final purpose, as He has revealed to us (ver. 17), to let His wrath be seen—i. e., see ch. i. 18, His hatred of all sin*

—and to make known His power to punish incorrigible sinners, has borne, and still bears with, in much long-suffering (in the language of the parable, carried in His hand, when in just judgment He might have dashed in pieces), vessels of wrath when now ripe for destruction; as also with final purpose to make known—i. e. with the further purpose of eventually making known; ἵνα γνωρίσῃ = θέλων γνωρίσαι—what will be found to be ^s the riches of His glory, when that now future inheritance (ch. viii. 18. 25) shall be realized unto (compare the Apostle's use of ἐπὶ in ch. iii. 22) the vessels of mercy, which—by a way that they themselves knew not, but His prospective grace (see Eph. ii. 10) had long before prepared for them to walk in—it will then ^a be seen that He, who is “all in all,” hath afore prepared and pre-disciplined for glory. Among whom, adds the inspired Apostle—He hath also called us, or—are we whom He hath called, &c. &c.

On those awful and all-important expressions, σκεύη ὀργῆς, σκεύη ἐλέους—no doubt suggested by the illustration used in the preceding verse, but not so connected with it in the mind of the Apostle, nor so to be understood either by Jew or Christian, as though every vessel *designed*, as were the Jews (Acts xiii. 46), for honour, must needs therefore be a vessel of mercy; or as though every unenlightened, unacknowledged, and so far unhonoured (but not surely, by the hand

^s These words are introduced because of the definite Article τὸν, which (as grammarians speak, assumes the truth of its predicate, and so) makes the word πλοῦτον more emphatic here than might at first sight appear.

^a The importance of the remark contained in the last note, and of the endeavour that has been made to make present, as it were, to the mind of the reader both the time and the truth of that great consummation of our faith, which the Apostle has glanced at in the words τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους—too indistinctly conveyed by the Eng. Vers., “the riches of His glory on the vessels of mercy”—is seen in this interpretation of the time indicated by προητοιμασέν, to which it obviously leads us. Reasoning and writing after the manner of men, we might indeed have expected the Apostle to use here the *Futurum exactum*, ἃ προητοιμάσῃ, which He shall be found to have made ripe for glory; but guided, as he was, by inspiration to declare the eternal counsel of Him to whom there is one ever-present now, he employs the same peculiar tense which has been already noticed on ch. viii. 30. He might also have used the aoristic passive Participle τὰ προητοιμασθέντα, which shall have been made ready; see foot-note (l), p. 95.

that made him, *dishonoured*) member of the redeemed family of Man, were therefore passed over as a vessel also of wrath; for among the vessels of mercy, of which the Apostle here speaks, are persons whom God hath called to be His people, not from the Jews only, but from the yet undistinguished nations of the world; ver. 24—the following observations have been selected as best according with the general spirit of the context, and in themselves well worthy of the attention of every thoughtful reader.

“The *vessels of wrath*”—in the Apostle’s reasoning here, the spiritual counterpart of *Pharaoh*—“represent the finally unbelieving and impenitent of mankind, who, notwithstanding the patience of God towards them, and the methods which He has employed for their reformation, persist in their impiety and disobedience to the end; when His Divine displeasure succeeds His long-suffering, and His awakened wrath excites and arms His power against them who thus by their crimes are *fitted for destruction*. These objects of God’s final vengeance are fitted for the awful destiny that awaits them, solely by the influence of iniquity over them, and their determined and persevering subjection to it. Of the purposes of God they have no knowledge; nor have those purposes the least conceivable efficiency in forming their sinful character, or influencing their criminal conduct. They perish, the victims of a corrupt and apostate nature; and become the monuments of God’s inflexible rectitude, and unalterable determination to maintain unblemished and unimpeachable the order and harmony of the universe which He has formed.” Walford.

Again: “by giving *the Jews*”—whom we may believe to have been more especially, though not perhaps exclusively, in his thoughts—“the appellation of *vessels of wrath, fitted for destruction*, the Apostle carries on the similitude of the potter by which he had illustrated God’s sovereignty in His dealings with nations, ver. 21. And by assigning the same reason for God’s bearing the Jewish nation in His hand so long before He cast them from Him, which God Himself assigned for His upholding Pharaoh and the Egyptians, he [by implication] shews the Jews the absurdity of inferring

that God would never cast off their nation, because He had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that, when He should punish them, it might be with the severest judgments (see Ps. ii. 9), whereby His power, as well as His justice, would be displayed the more illustriously." Macknight—who adds on ver. 23: "As *the vessels of wrath* are [rather, include] the whole Jewish nation continuing in unbelief, *the vessels of mercy* are [include] all who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 24, where this explication of the phrase *vessels of mercy* is given. The believing Jews and Gentiles are appositely called *vessels of mercy*, because the Prophet Hosea, foretelling the conversion of the Gentiles, expressed it (ch. ii. 23) by God's *having mercy on her that had not obtained mercy.*"

25. "The first part of the general conclusion contained in the twenty-fourth verse is that the Gentiles are eligible to the blessings of Christ's kingdom. This the Apostle confirms by two passages from the prophecies of Hosea (i. 10. ii. 23), which express the general sentiment that those who, under the Old Economy, were *not* regarded as the people of God, should hereafter (that is, under the Messiah) *become* His people. The difficulty with regard to the first passage cited is, that in Hosea it evidently has reference not to the Heathen, but to the Ten Tribes; whereas Paul refers it to the Gentiles, as is also done by Peter, 1 Pet. ii. 10. This difficulty is sometimes gotten over by giving a different view of the Apostle's object in the citation, and making it refer to the restoration of the Jews. But this interpretation is obviously at variance with the context¹. It is more satisfactory to say that the Ten Tribes were in a heathenish state, relapsed into idolatry; and therefore what was said of them is of course applicable to others in like circumstances, or of like character. What amounts to much the same thing, the

¹ As also with the Apostle's pointed introduction of the words ὑπὲρ τοῦ Ἰσραὴλ in ver. 27, where δὲ (*but, or whereas*) should not have been rendered *also* in our English Version. Compare also ch. x. 20, 21.

sentiment of the Prophet is to be taken generally—a method of interpreting and applying Scripture which is both common and correct. A general truth, stated in reference to a particular class of persons, is to be considered as intended to apply to all those whose character and circumstances are the same, though the form or words of the original enunciation may not be applicable to all embraced within the scope of the general sentiment. Thus what is said of one class of heathen, as such, is applicable to all others; and what is said of one portion of aliens from the Old Testament covenant, may properly be referred to others.” Hodge.

27, 28. “The second part of the Apostle’s conclusion, ver. 24, is that the Jews, as such, were not to be included in^k the kingdom of Christ; which of course is implied in all those predictions which speak of them as being generally cut off and rejected. Two such passages Paul quotes from Isaiah. The first, from Isa. x. 22, 23, is nearer the LXX Translation than the Hebrew; but the general sense is the same in both, and also in the Apostle’s version: ‘However numerous the children of Israel might be, only a small portion of them should escape the judgments of God.’ This being the case, it is evident that the mere being a Jew was never considered sufficient to secure the Divine favour. The portion of the prophecy contained in ver. 27 is the principal point, ‘Only a few of the Jews were to be saved.’ What follows in ver. 28 is an amplification, or states the converse of the preceding proposition, ‘Most of the Jews should be cut off.’ This passage in Isaiah, therefore, is strictly applicable to the Apostle’s object.” Hodge.

The verses in the Septuagint, which St. Paul here connects by the introduction of γὰρ, *nempe*, or *scilicet*—thereby plainly enough declaring how he himself understood, and would have us therefore understand, the quotation; as an intimation only of judgment, and not here of mercy^l—stand thus: Καὶ ἐὰν

^k Rather, “not to constitute;” for see ch. xi. 26.

^l Bp. Terrot, on the contrary, understands the sense of the quotation to be, that “now, as in the time of Isaiah, God was about to execute a summary and decisive judgment upon the Jews; but that now, as then, it was His gracious

γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. Λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον Κύριος ποιήσει ἐν τῇ οἰκουμένῃ δλῃ: where Jehovah, by the hand of the Assyrian as His swift minister of vengeance upon "the people of His wrath" (Isa. x. 6), is represented (in the language of men) as *making a short and summary reckoning* (λόγον, *tale* or *account*) with the entire population—so we may interpret ἡ οἰκουμένη, as in Luke ii. 1—of the land of Israel. And to the same effect Lowth has rendered the Hebrew: "For though thy people, O Israel, shall be as the sand of the sea, *a remnant* of them *only* shall return. The consummation overfloweth with strict justice; for a full and decisive decree shall Jehovah the Lord of Hosts accomplish in the midst of the land."

29. "The second passage quoted by the Apostle is from Isa. i. 9, and is perfectly in point; for although the Prophet is speaking of the national judgments which the people had brought upon themselves by their sins, and by which they were well nigh cut off entirely, the passage strictly proves what Paul designed to establish; namely, that the Jews, as Jews, were as much exposed to God's judgments as others, and consequently could lay no special claim to admission into the kingdom of heaven. The only variation in the Greek Version, which Paul here again follows, is that instead of *a remnant*, as it is in the Hebrew, it has *a seed*. The sense, however, is precisely the same. The Hebrew word means

purpose to spare a remnant, and to make them anew His people by admission into the Christian Church." And so, too, Küttner interprets ver. 28: "*Dominus decretum de perniciē Israelitarum exsequitur, sed decernit eum bonitate*; sc. ita tamen, ut redundet bonitas et benignitas (δικαιοσύνη). *Kai, sed.* Hanc significationem habet ad imitationem Hebraici ἡ." But—not to mention that this interpretation is at open variance with the Apostle's conclusions in this and the following chapter, and that it most needlessly anticipates what he announces as matter of new and express Revelation in ch. xi. 25—the Article, here as in ver. 23, points out the emphatic word to be not σωθήσεται but τὸ κατάλειμμα, what will be found to be, as compared with what Israel now is, *a mere remnant*; even τὸ καταλειφθὲν Ἰσραὴλ καὶ οἱ σωθέντες τοῦ Ἰακώβ (*that which shall have been left of Israel, even those of Jacob who shall eventually be saved*) Isa. x. 20—with which compare what follows here in ver. 29.

that which remains; and *seed*, as used in this passage, means the seed preserved for sowing. The figure, therefore, is striking and beautiful." Hodge.

Ibid. καθὼς προσέφηκεν. "The Apostle means that Isaiah said this before he spake the passage last quoted from him. In this sense προσέφηκαμεν is used, Gal. i. 9. The Hebrew word *Sabaoth* signifies *Hosts*; and is sometimes used to denote the sun, moon, and stars, and also the angels. *The Lord of Sabaoth*, therefore, as one of the titles of the Deity, marks His supreme dominion over the universe; and particularly over the different orders of angels who, on account of their multitude and of their serving under the command of God, are named *Hosts*; 1 Kings xxii. 19. The LXX, in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them (as also James, ch. v. 4), supposing that it would be agreeable to the ears of the Jews. Ainsworth on Exod. iii. 13, tells us that the Rabbins teach, when God judgeth His creatures, He is called *Elohim*; when He sheweth them mercy, He is called *Jehovah*; and when He warreth against the wicked, He is called *Sabaoth*." Macknight.

30. "Having proved that God was free to call Gentiles as well as Jews into His kingdom, and that it had been predicted that the great body of the Jews were to be rejected, he comes now to state the immediate ground of this rejection. *What shall we say, then?* 'What is the inference from the preceding discussion?' and the answer follows—that, what in all human probability was the most unlikely to occur, has actually taken place. Gentiles, sunk in carelessness and sin, have attained the favour of God; while the Jews, to whom religion was a [national] business, have [as a nation] utterly failed. Why is this? The reason is given in ver. 32; it was because they would not submit to be saved on the terms which God proposed, but insisted on reaching Heaven in their own way. *To follow after righteousness* is to press forward towards it, as towards the prize in a race, Phil. iii. 14. The word rendered *righteousness* might more properly be rendered *justification*, the consequence of having fulfilled the law; a

state of acceptance with God. It is very probable, however, that Paul included *both* ideas in the word; both the excellence which satisfied the law [the sum of what the Lord requires of Man, Micah vi. 8], that is, *righteousness*; and its consequences, that is, *justification*." Hodge.

31. *Whereas Israel, thinking to attain to a rule of righteousness*—i. e., as Burton well explains this, *to reduce their own mode of being "just with their Maker" to rule and certainty*; compare Luke xviii. 18, 21—*have fallen behind* others (we might perhaps translate, *have not kept their lead*) *in respect of the one and only sure rule of righteousness*; compare Matt. xx. 16. xxi. 31, 43.

"Hammond observes that the words in vv. 30, 31, are properly *agonistical*, being those which the Greeks used in speaking of the foot-race in the Olympic games. They who ran together for the prize were said διώκειν, *to pursue*; and he who came first to the goal, and obtained it by the sentence of the judge, was said καταλαμβάνειν, *to lay hold on* the prize. The other word, φθάνειν, *to get before another*, signifies *to gain the race*. The prize, for which the Gentiles are said to have [nay, cared not to] run, the Jews lost, because they did not pursue the real prize, *the righteousness of faith*, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence." Macknight.

32. προσέκοψαν γὰρ τῇ λίθῳ τ. π. *For they stumbled at the STUMBLING-STONE, as it is described in the Scriptures* (according to what is written), &c. &c. "This passage is apparently made up of two, one occurring in Isa. xxviii. 16, the other in Isa. viii. 14. In both of these passages mention is made of *a stone*, but the predicates of this stone, as given in the latter passage, are transferred to the other, and those there mentioned omitted. This method of quoting Scripture is common among all writers, especially where the several passages quoted and merged into each other refer to the same subject. It is obvious that the writers of the New Testament are very free in their mode of quoting from the Old; giving the sense (as they, being inspired by the same Spirit, could

do authoritatively), without binding themselves strictly to the words. Isa. xxviii. is a prophecy against those who had various false grounds of confidence, and who desired a league with Egypt as a defence against the attacks of the Assyrians. God says He has laid a much more secure foundation for His Church than any such confederacy, even a precious, tried corner-stone; those who confided on it should never be confounded. The prophets, constantly filled with the expectation of the Messiah, and in general ignorant of the time of His advent, were accustomed on every threatened danger to comfort the people by the assurance that the efforts of their enemies could not prevail, because the Messiah was to come. Until His advent they could not, as a people, be destroyed; and, when He came, there should be a glorious restoration of all things; see Isa. vii. 14—16, and elsewhere. This passage, therefore, is properly quoted by the Apostle, because it was originally intended to apply to Christ. The sacred writers of the New Testament so understood and explained it—see 1 Pet. ii. 6. Matt. xxi. 42. Acts iv. 11: compare also Ps. cxviii. 22. 1 Cor. iii. 11. Eph. ii. 20, and other passages in which Christ is spoken of as the foundation or corner-stone of His Church—and the same interpretation of the passage was given by the ancient Jews. The other passage, Isa. viii. 14, is of much the same character. God exhorts His people not to be afraid of the combination between Syria and Ephraim. The Lord of Hosts was to be feared and trusted: He would be a refuge to those who confided in Him, but a stone of stumbling and rock of offence unto all others. This passage too, as appears from a comparison of the one previously cited, with Ps. cxviii. 22, and the quotation and application of them by the New Testament writers, refers to Christ; for what is said in the Old Testament of Jehovah, the inspired penmen of the New do not hesitate to refer to the Saviour: compare John xii. 41. Isa. vi. 1. Heb. i. 10, 11. Ps. cii. 25. 1 Cor. x. 9. Exod. xvii. 2, 7." Hodge.

33. οὐ κατασυνθήσεται. This is St. Paul's substitution for οὐ μὴ κατασυνθῇ, LXX. Isa. xxviii. 16. The Hebrew

word is usually rendered *hasten*, but it may express also *painful trepidation* and *alarm*. "In the Epistle of Barnabas, c. 6, the quotation is given thus: *δὲ ἐλπίζει ἐπ' αὐτὸν, ζήσεται εἰς τὸν αἰῶνα*: which shews that *οὐ κατασχυνοθήσεται* has a strong affirmative meaning, and may be rendered *has a sure and firm confidence of attaining the eternal reward which he looks for*." Terrot—who refers to Noesselt Fas. i. p. 211.

CHAPTER X.

1. *ἔστιν εἰς σωτηρίαν*, *is for* (aims at) *their salvation*. "Israel, or the whole body of the Jewish nation who were *ignorant of the righteousness of God*, being the subject of this wish, their *being saved* must mean their *coming to the knowledge and belief of the Gospel*; a sense in which the word is used ch. xi. 26. 1 Tim. ii. 4." Macknight.

2. *ζῆλον Θεοῦ*. "*Zeal of God* may mean *very great zeal*, as *cedars of God* mean *great cedars*, according to a common Hebrew idiom; or *zeal of which God is the object*. The latter interpretation is to be preferred: see John ii. 17. Acts xxi. 20. xxii. 3. Gal. i. 14, etc. etc. The Jews were zealous about their law, the traditions of their fathers, and the establishment of their own merit. How naturally would a zeal for such objects make men place religion in the observance of external rites; and be connected with pride, censoriousness, and a persecuting spirit! In so far, however, as this zeal was *a zeal about God*, it was preferable to indifference; and is, therefore, mentioned by the Apostle with qualified commendation." Hodge.

3. *For* in the blindness of their hearts (Acts iii. 17, 18. 2 Cor. iii. 15) *being ignorant of God's way of righteousness* (ch. i. 17. iii. 21), *and eager to establish their own way of being righteous*—*οὐκ ἐκ πίστεως ἀλλ' ὡς* (*as being, as though* this were practicable; ch. iii. 20. Gal. iii. 21) *ἐξ ἔργων νόμου*:

ix. 32.—*they have not* (as dutiful sons, Luke ii. 51) *been subject unto*—they have refused to submit themselves to—THE^a long-promised (Isa. xlv. 24, 25. Jer. xxiii. 6) and now revealed **RIGHTEOUSNESS OF GOD**: *for*—all, and more than all, that **LAW** could do for **Man**—*the very completion* therefore, and perfection, *of Law^b in respect of righteousness* (justification, or acquittal at God's hand) *Christ is* (1 Cor. i. 30) *to every individual believer on Him*. Compare ch. viii. 3. Acts xiii. 39.

5. "Rosenmüller supposes that the quotation from Moses is put into the mouth of an objector, and that the Apostle (ver. 6) answers in effect that it was very true the Law *could* confer life and happiness, but that an easier and better way was now opened by the Gospel. But this was not the meaning of Moses, who spoke not of *eternal* justification, but of *temporal* life and happiness; nor can it be the meaning of St. Paul, whose whole argument goes to prove that Justification, and its consequence *Eternal Life*, neither were nor could be obtained by the works of the Law [rather, by any Covenant of Works]: cf. Rom. iii. 20. Gal. iii. 21." Terrot. Translate: *For Moses* in one word *describes* to us *what was the righteousness which our^c Law could give*—*i. e.* what was *the point of acceptance* with God under the older Covenant—*when* (Lev. xviii. 5) *he* incidentally *says*: *The man that shall have DONE* (= ὃς ἂν ποιήσῃ, *If a man DO*) *these things, he*

^a I have made the Article *emphatic* here, rather than (as in the former part of the verse) simply *retrospective*, because it is on the emphatic assertion, which the Article conveys, of *the only* plea of righteousness which God allows "to stand in the judgment" (Ps. i. 6) being *that righteousness of which the Lord God* (τοῦ Θεοῦ) is at once the Author and the Revealer, that the Apostle grounds the all-important declaration which follows in ver. 4.

^b "The word *Law* is obviously used here, in its prevalent sense throughout this epistle, for *the whole rule of duty prescribed to Man*; including, for the Jews, the whole of the Mosaic institutions. *Law* is intended by it in every sense in which *Law* has been fulfilled, satisfied, or abrogated by Jesus Christ." Hodge.

^c The Apostle, it must be remembered, is here more especially addressing his Jewish brethren (verse 1), and passing, as his manner is, from the mention of *Law* in general to the peculiar illustration of the principle which the Mosaic Covenant set forth. Γράφει is emphatic here—as λέγει John xviii. 37. εἶπας, Matt. xxvi. 64—and means *characterizes, correctly describes*.

shall have life and happiness in them. And this, the Apostle would imply, is the point of acceptance under every form of justification by works ; whereas the Gospel method of justification by faith addresses itself to every man in very different language. So Hodge : "The language of Moses is an accurate description of the legal method of justification. The man who did all that was required by the Mosaic institutions would, on the ground of his obedience, be rewarded with all the blessings which that Economy promised. And the man who should do all that the law demands, by which he is ultimately to be tried, would live^d on the ground of that obedience. It is plain that the word *live* is used, in its familiar biblical sense, to denote a *happy existence*°." Compare Lev. xviii. 26—29. Eph. vi. 3.

6. That acceptance with God, by a method of justification which required perfect obedience, is unattainable by mankind, the Apostle needed not to state, after having before proved (ch. iii. 9—23) that all, both Jews and Gentiles, have sinned and come short of the glory of God. "It is the object," accordingly, "of this and the succeeding verses to declare that the Gospel requires no such impossibilities ; it neither requires us to scale the heavens, nor to fathom the great abyss ; it demands only cordial faith and open profession. In expressing these ideas the Apostle skilfully avails himself of the language of Moses, Deut. xxx. 11—14 : the obvious import of which passage is, that the knowledge of the will of God had been made perfectly accessible ; no one was required to do what was impossible, neither to ascend to heaven nor to pass the boundless sea, in order to attain it ; it was neither hidden, nor afar off, but obvious and at hand. These expressions seem to have become proverbial among

^d Or "stand," we should rather say here, "in the judgment:" compare ch. ii. 12, 13.

^e "That the Jews understood something more than *happiness in the present life* by the *ἡ* (*hēstera*) in Lev. xviii. 5, seems probable from the version of Onkelos : *He shall live in eternal life by them.* So the Targum of Pseudo-Jonathan : *He shall live in eternal life, and have a part with the righteous.*" Stuart.

the Jews. To be 'high,' or 'afar off,' was to be *unattainable*; Ps. cxxxix. 6. Prov. xxiv. 7. 'To ascend to heaven,' or 'to go down to hell,' was to *do what was impossible*; Amos ix. 2. Ps. cxxxix. 8, 9." Hodge.

In his application of these expressions, the Apostle appears to be assailing that "evil heart of unbelief" which was more especially manifested by his Jewish brethren—most unlike herein to their vaunted patriarch, Abraham; ch. iv. 20, 21. "The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless He was brought from heaven in a visible manner to take possession of His kingdom. For they expected their Messiah to appear in that manner, and called it *the sign from heaven*." Macknight—who adds on ver. 7: "The Jews expected that Messiah would abide with them for ever; John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of His being the Christ; Luke xxiv. 21. It is true the objection taken from Christ's death was fully removed by His resurrection. But the Jews, pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that He was really risen. *The abyss* here signifies the receptacle of departed souls; so called, because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it; Ps. cxxxix. 8."

8. "As the expressions *to be hidden, to be far off*, imply that the thing to which they refer is inaccessible or difficult; so *to be near, to be in the mouth*, and *in the heart*, mean to be accessible, easy, and familiar: see Josh. i. 8. Exod. xiii. 9. Ps. xxxvii. 31. xl. 8." Hodge.

9. "The two requisites for salvation mentioned in this verse are confession and faith. They are mentioned in their natural order; as confession is the fruit and external evidence of faith. So in 2 Pet. i. 10, *calling* is placed before *election*, because the former is the evidence of the latter." Hodge.

— ἐὰν ὁμολογήσῃς. "If we understand this as referring merely to a *public profession* of Christianity, it is not easy to

see why such a particular value should be attached to it above all other good works, as that it alone should be directly coupled with salvation. But the first and principal profession of faith made by Christians was at their Baptism; and to *confess*, or *profess*, the Lord Jesus was to receive, or at least to apply for, baptism in His name. The passage, therefore, is equivalent to Mark xvi. 16, *He that believeth, and is baptized, shall be saved*. Again, just as in our text, we have Baptism connected with salvation and the resurrection of Christ in 1 Pet. iii. 21: where by *the answer of a good conscience toward God* is to be understood a good and conscientious^f answer to the question put to the candidate for Baptism. Compare also 1 Tim. vi. 12, where ἡ καλὴ ὁμολογία ἐνώπιον πολλῶν μαρτύρων probably means the Baptismal profession of faith made before the assembled Church. Of all the facts recorded respecting Christ, His resurrection was that which His enemies principally denied, and on which His followers principally grounded their faith in all the rest. That the term ὁμολογία was especially applied to the *Baptismal confession*, appears also from Cyril of Jerusalem, Cat. Mystagog. ii. p. 285, Ed. Milles, Oxon. 1703, fol.: Καὶ ἕκαστος ἡρωᾶτο, εἰ πιστεύει εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος· καὶ ὁμολογήσατε τὴν σωτηρίαν ὁμολογίαν.” Terrot—who adds on σωθήσῃ, = ἔσῃ τῶν σωζομένων, *thou shalt be placed in the way of salvation*: “By Baptism we are saved from our natural state of guilt and condemnation; for ‘being by nature born in sin and children of wrath, we are hereby made children of grace.’ Church Catech.”

10. καρδίᾳ γὰρ πιστεύεται. “*To believe with the heart* is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ as far as he is able, it is called *the obedience of faith* and *the righteousness of faith*. Also, because God for Christ’s sake will count this kind of faith to the believer for righteousness, it is called *the righteousness of God*; the righteousness which God hath appointed for sinners, and which He will accept and reward.”

^f Compare Acts xxiii. 1.

Ibid. στόματι δὲ ὁμολογεῖται. "In the first ages the spreading of the Gospel depended in great measure on Christ's disciples confessing Him openly before the world, and on their sealing their confession, if needful, with their blood. Hence Christ required it in the most express terms, and threatened to deny those who denied Him; Matt. x. 32, 33. Luke xii. 8. 1 John iv. 15. To confess Christ, therefore, being so necessary and at the same time so difficult a duty, the Apostle very properly connected the assurance of salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him." Mac-knight.

11. "There are clearly two points established by this quotation from Isa. xxviii. 16, referred to at the close of the preceding chapter"—and here repeated by the Apostle with an emphasis on *πᾶς*, from which flows the remark which he makes in ver. 12, and further confirms from Scripture in ver. 13:—"the first is, the universal applicability of this method of salvation; **WHOSOEVER**, whether Jew or Gentile, believes, etc.; and the second is, that it is faith which is the prescribed means of securing the Divine favour; **WHOSOEVER BELIEVES** on Him shall not be ashamed. The passage, therefore, is peculiarly adapted to the Apostle's object; which was not merely to exhibit the true nature of the plan of Redemption, but mainly to show the propriety of its extension to the Gentiles." Hodge.

12. οὐ γάρ ἐστι διαστολή 'Ιουδ. τε καὶ 'Ελ., in the Eng. Vers: *for there is no difference between the Jew and the Greek*, would be more correctly and more significantly rendered: *for there is no distinction now of JEW and GREEK*—the *τε . . . καὶ* indicating what had hitherto been the two parties to that middle-wall of partition now for ever broken down; Eph. ii. 14—inasmuch as [§] the same Lord of all (Acts x. 36) is rich

§ With this connecting γάρ—the same Lord, that is, of all being rich, &c.—compare what has been said on ch. ix. 28.

toward all (and "of the fulness of His grace have all received," John i. 16) *that call upon Him* : "that is, who *invoke* Him, or *worship* Him; agreeably to the frequent use of the phrase in the Old and New Testament, Gen. iv. 26. xii. 8. Isa. lxiv. 7. Acts ii. 21. ix. 14, etc. This religious invocation of [Christ, as] God implied, of course, the exercise of faith in Him; and therefore it amounts to the same thing, whether it is said *Whosoever believes*, or *Whosoever calls on the name of the Lord*, shall be saved. This being the case, the passage quoted from Joel in the next verse is equivalent to that from Isaiah in ver. 11." Hodge. Compare ch. iii. 29, 30.

13. "The prophet Joel, after predicting the dreadful calamities which were about to come upon the people, foretold, in the usual manner of the ancient messengers of God, that subsequent to those judgments should come a time of great and general blessedness. This happy period was ever characterized as one in which true religion should prevail, and the stream of Divine truth and love, no longer confined to the narrow channel of the Jewish people, should overflow all nations; Joel ii. 28, 32. Thus naturally and beautifully does the Apostle pass from the nature of the plan of mercy, and its suitableness to all men, to the subject he had principally in view—the calling of the Gentiles, or the duty of preaching the Gospel to all people." Hodge.

15. *καθὼς γέγραπται*—see Isa. lii. 7: where, says Rosenmüller, "the prophet alludes to those Jews who, upon the return from Babylon, preceded the main body, and, when they had reached the mountain country of Judæa, announced to the scattered Jews who still remained there, the return of their brethren and the approaching restoration of the kingdom of God in Zion. Jewish Commentators, however, refer this prophecy to the times of the Messiah"—and so, as Prof. Hodge observes, "its bearing on the Apostle's argument is sufficiently obvious. He had proved that the Gospel should be preached to all men, and refers to the declaration of the ancient prophet which spoke of the joy with which the advent of the messengers of mercy should be hailed."

Ibid. ὡς ὥρατοι οἱ πόδες, *how beautiful*, or rather *how seasonable, how well-timed, how welcome the coming*, &c. &c.

16. *But*—it may be objected to the argument that has been grounded chiefly on the word *πᾶς*, ch. ix. 33. x. 4, 11, 13; an argument which proceeds, as Mr. Hodge has noticed, on the principle that “if God wills the end, He wills also the means;” if He would have *all* men to believe and to call upon Him, He would have His Gospel also preached to *all* men—it is not found that *all* (οὐ πάντες) *obey the Gospel*. No! (the Apostle virtually replies) nor should we be unprepared for this; for *Esaias*, we know, *saieth* (liii. 1), *Lord, who hath believed what he hath heard from us?—words which plainly enough imply that faith does properly follow upon hearing* (this passing inference he draws in confirmation of his main argument) *whilst the opportunity of hearing is*, and can only be, *given by the preaching of God’s word—but, I say now in my turn, if men have not all obeyed, is it because they have not heard? No*^h. Rather might we say of the messengers of God’s redeeming mercy, as the Psalmist has said of His witnesses (ch. i. 19. Acts xiv. 17) in the works of His creation, *Their soundⁱ has gone forth over all the earth, and their words unto the ends of the inhabited world^k*.

“Paul of course is not to be understood”—Mr. Hodge here observes—“to quote the Psalmist as though the ancient prophet was speaking of the preaching of the Gospel. He simply uses Scriptural language to express his own ideas, as is done involuntarily almost by every preacher in every sermon—his object being, no doubt, to convey more clearly and affectingly to the minds of his hearers the idea that the proclamation of the Gospel was now as free from all national or

^h The *μή* here, and in ver. 19. ch. xi. 1, indicates that a negative answer is expected, which it would be well to introduce, after each of these questions. See above on ch. iii. 3.

ⁱ “In the nineteenth Psalm it is, *Their line has gone*, etc.: but Paul follows the Septuagint which, instead of giving the literal sense of the Hebrew word, gives correctly its figurative meaning. The word signifies *a line*, then *a musical chord*, and then, metonymically, *sound*.” Hodge.

^k “It appears from this verse that the Gospel had now been preached in great part of the world: see Col. i. 6, 23.” Burton on ver. 18.

ecclesiastical restrictions, as the instructions shed down upon all people by the heavens under which they dwell."

And now what does the Apostle further *imply* by this very apposite illustration of the universality of the grace, and consequently of the glad tidings, of Salvation? That where men have not seconded God's gracious intentions towards them, the fault rests not with Him, but only with themselves. Neither in His works, nor in His written word, has God left Himself without witness; but has He found always among His creatures the listening ear, the understanding heart? Alas, no! the most highly favoured of His servants have been "fools and slow of heart to believe" what their own prophets had spoken.

Some such thoughts as these would seem to have called up to the Apostle's mind a new objection, which he anticipates by putting a further question: *Is it true that Israel had no knowledge?* Did God hide from them what He would do (Gen. xviii. 17)? *No. First of all, Moses &c. &c.*

19. ἐγὼ παραζηλώσω κ. τ. λ. The quotation is from Deut. xxxii. 21: "They have moved Me to jealousy at *seeing* a no-God (an idol) *preferred before Me*; they have provoked Me to anger with their vanities: and I will move them to jealousy at *seeing* (ecclesiastically considered) a no-people *preferred before them*; I will provoke them to anger at *seeing* a foolish people—i. e. (see Jer. x. 8. Ps. xciv. 8) idolatrous Gentiles—*made wise unto salvation, and pressing into the kingdom of heaven before them*;" compare ch. xi. 11, 14. Luke xiii. 28—30. This passage, as Hodge remarks, "plainly enough intimates that the Jews were in no such sense the people of God, as to interfere with their being cast off and others called."

20, 21. "*But Esaias is very bold, and saith, etc.* That is, according to a very common Hebrew construction, in which one verb qualifies another adverbially, *saith very plainly, or openly*. Plain as the passage in Deuteronomy is, it is not so clear and pointed as that now referred to, Isa. lxxv. 1, 2.

"In the first verse of that chapter, Isaiah says, that God

will manifest Himself to those *who were not called by His name*; and in the second He gives the immediate reason of this turning unto the Gentiles, *I have stretched out my hand all the day to a rebellious people*. This quotation, therefore, confirms both the great doctrines taught in this chapter; the Jews were no longer the exclusive or peculiar people of God, and the blessings of the Messiah's kingdom were thrown wide open to all mankind. With regard to Israel, the language of God is peculiarly strong and tender. *All day long have I stretched forth my hands*—the gesture of invitation, and even supplication. God has extended wide His arms, and urged men frequently and long to return to His love; and it is only those who refuse that He finally rejects." Hodge.

CHAPTER XI.

1. "When we consider how many promises are made to the Jewish nation as God's peculiar people, and how often it is said, as in Ps. xciv. 14, *The Lord will not cast off His people*; it is not wonderful that the doctrine of the rejection of the Jews, as taught in the preceding chapters, appeared inconsistent with these repeated declarations of the word of God. Paul removes this difficulty by shewing in what sense the Jews were rejected, and in what way the ancient promises are to be understood. *All the Jews were not cast off*, and (as shewn above, ch. ix. 6—8) the promises did not contemplate *all the Jewish people*, but only the true Israel." Hodge.

2. οὐκ ἀπόσωτο . . . δὲν προέγνω. *God hath not cast off His people*, understanding thereby that true and spiritual Israel (Gal. vi. 16), known only to Himself (Acts xviii. 10. 2 Tim. ii. 19), *whom as made ONE WITH CHRIST He from the beginning accepted and approved*; ch. viii. 29. 1 Pet. i. 20.

— ἐν Ἠλίᾳ, *in Elias*; i. e. in the section which is cited under the name of Elias, or Elijah, because it contains his

history*. So Mark xii. 26 ἐπὶ τῆς βάρου, *in the bush*, is a reference to the passage which gives an account of the burning bush. And so, too, Thucydides refers to Hom. Il. ii. 108 by merely saying ἐν τῇ τοῦ σκήπτρου παραδόσει (i. 9)—“ἐντυγχάνειν τινὶ means *to go up to any one for the purpose of addressing him*. Hence it has different meanings, as it is joined with ὑπὲρ or κατὰ: ἐντυγχάνειν τινὶ ὑπὲρ τινος, *to speak with any one in behalf of another, to intercede*; ἐντυγχάνειν κατὰ τινος, *to plead against him, to accuse*. This latter use is very frequent in 1 Maccabees. See ch. viii. 32. x. 61, 63. xi. 25.” Koppe.

3. τὰ θυσιαστήριά σου κατέσκαψαν. “By the law (Exod. xx. 24) the altars of God were to be made of *earth*. The destruction of such altars is, therefore, better described by κατέσκαψαν, *they have dugged down*, than by καθεῖλον, *they have taken away*, the word used by the LXX.” Macknight. —The quotation is from 1 Kings xix. 10, 14.

4. ὁ χρηματισμός, *the answer of God*; 1 Kings xix. 18: compare the use of the verb χρηματίζω, Matt. ii. 12. Luke ii. 26. Acts x. 22. Heb. xi. 7. xii. 25.

Κατέλιπον ἐμαυτῷ κ. τ. λ. *I have reserved to myself seven thousand men*—i. e. (compare the use of σκληρύνει, ix. 18) I still have much people, whose heart is stedfast with me, and—*who have not bent the knee to Baal*. “This was a Phœnician or Canaanitish deity, frequently worshipped by the idolatrous Hebrews. The word Baal properly means *lord, ruler*, and designates the same deity which among the Chaldeans was called Bel or Belus. The name is almost always masculine. The Septuagint prefix the feminine article to it in Hos. ii. 8. Jer. ii. 8. xix. 5. Zeph. i. 4: but in no one of these places is there any thing in the Hebrew to indicate that a female deity is intended. As Paul prefixes the feminine

* “The division of the Scripture into chapters and verses is a modern thing; nothing of this kind occurs in the writings of the ancient Fathers. Such a division of the Hebrew Scriptures was made by Hugo de Cardinalis in the twelfth century; and of the New Testament, by the famous printer and editor, Robert Stephens.” Stuart.

article, it may be explained either by supposing the word *εἰκόνι* to be understood, as our translators have done, and read *who have not bowed the knee to the image of Baal*; or by taking the word as of the common^b gender, and used as the name of both a male and female deity. These false gods were either the sun and moon, or the planets Jupiter and Venus." Hodge.

5. *Just so, then, at the present crisis also a remnant has been formed (or found) in accordance with (answering unto, and so effectually developing) the gracious purpose of Salvation*—that is, just as in many former seasons of affliction and diminution of His visible Church the Lord of Hosts had still spared a choice seed (ch. ix. 29) which should again take root, and bear fruit, and become a goodly field; so now, too, there had been found a Simeon, an Anna—a few, "sifted as wheat," and "faithful found among innumerable false"—who had not, with the great body of their countrymen, idly bent the knee to that popular idol, the redemption of Jerusalem from the galling yoke of Rome; and the restoration of what once had been "her kingdom," unto Israel. Looking for Israel's consolation (Luke ii. 25) in far other sense than this, the *remnant* of whom the Apostle here spake were careful not to frustrate the grace of God (Gal. ii. 21) in giving His Son to be "a light to lighten the Gentiles," as well as to be "the glory of His peculiar people;" and so did they manifest and approve themselves as children of that wisdom of God which in Christ^c only is realized unto man as both "justification and sanctification, and complete redemption;" and well, therefore, and truly are they characterized in ver. 7 as *ἡ ἐκλογή, the Israel of God, in whom His ἐκλογή χάριτος*

^b Selden (*de Deis Syr.* p. 240) calls this idol *ἀρμένοθῆλνς*—"like the Latin *Deus Lunus* and *Dea Luna*"; and this seems most probable, at least the Seventy seem to have been of this opinion. Others suppose the *fem.* Article to be applied in contempt; just as Mohammed (Koran Sur. liii.) speaks with contempt of the heathen Arabians who had Gods with *fem.* names; and so in Arabic, and with the Rabbins, the name of an idol is *God* (in the *fem.*)" Stuart.

^c *ὃς ἐγενήθη ἡμῖν* (in whom we realize, or have fully developed unto us) *σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις*: 1 Cor. i. 30—on which see foot-note (f) p. 36.

δικαιώθη (Matt. xi. 19 compared with Luke vii. 29, 30); His gracious purpose towards them had free course, and was justified both *in* and *by* them; so far as human infirmity might admit, they “apprehended that for which they also were apprehended of God in Christ Jesus;” Phil. iii. 12 (compare note on ch. ix. 31).

6. *But*—“that no flesh may glory in *His* presence, who of *His own free grace* hath chosen the foolish, the weak, the ignoble, and despised things of the world, to confound the mighty and the wise; yea, things which are not, to bring to nought things that are” (1 Cor. i. 27—29); the Apostle is careful here to throw in a passing caution—if *it be by grace* that we are saved (Eph. ii. 8), *it cannot^d be of works; otherwise grace ceases to be grace.* Or if any will perversely maintain that *salvation depends upon works, it is not in that case an act of grace*—“it is *not* the gift of God;” it must depend wholly upon works—*otherwise work ceases to be work.* “This latter clause is left out of so many of the ancient MSS. and Versions, and passed over in silence by so many of the Fathers, that the majority of editors are disposed to regard it as spurious. Internal evidence, and a comparison with similar passages, as Rom. iv. 4. Eph. ii. 8, 9, are rather in its favour.” Hodge.

7. “The Apostle here states the result of all he had just been saying. Israel, as a body, has not attained the blessing which they sought; but the chosen portion of them have. The rejection, therefore, is not total; and the promises of God made of old to Israel, which contemplated His *spiritual* people, have not been broken. It is clear from the whole discourse that the blessing sought by the Jews was *justification*; acceptance with God, and admission into his kingdom; ch. ix. 30, 31. x. 3. This it is which they failed to attain, and to which the election were admitted. It was not therefore external advantages merely, which the Apostle had

^d οὐκ ἔτι, it is no longer open to us to say—it is *contra hypothesis*—we are precluded by the admission just made.

in view. *The election means those elected; as the circumcision means those who are circumcised.*" Hodge.

Ibid. ἡ δὲ ἐκλογὴ κ.τ.λ. *but THE ELECT only*—sc. τὰ τέκνα τῆς ἐκλογῆς, THOSE WHO HAVE MADE THEIR ELECTION FOR GOD, AS GOD FOR THEM—*have obtained it, whilst the rest are in a state of spiritual blindness and insensibility.* "The verb rendered *were blinded* properly means, in its ground form, *to harden, to render insensible*, and is so translated in our Version, Mark vi. 52. viii. 17. John xii. 40. In 2 Cor. iii. 14, the only other place in which it occurs in the New Testament, it is rendered as it is here. It is used in reference to the eyes in the Septuagint, Job xvii. 7: *My eyes are dim by reason of sorrow.* Either rendering, therefore, is admissible; though the former is preferable, as more in accordance with the usual meaning of the word, and with Paul's language in the previous chapters. *And the rest were hardened;* that is, were insensible to the truth and excellence of the Gospel, and therefore disregarded its offers and its claims. They were abandoned to the perverseness of their own hearts, and given over to a reprobate mind." Hodge.

8. καθὼς γέγραπται. "This passage, as is the case with ch. ix. 33, is composed of several found in different places of the Old Testament; Deut. xxix. 4. Isa. vi. 9, 10. xxix. 10. The spirit and, to some extent, the language of these passages Paul cites in support of his present purpose. They are in part descriptive of what had occurred in the times of the Prophet, and in part of what should occur in after times; and are therefore quoted in reference to the character and conduct of the Jews in the days of Christ: see Matt. xiii. 14^e. The import of such citations frequently is, that what was fulfilled in the days of the Prophet was more completely accomplished at the time referred to by the New Testament writer. So, in this case, it was more fully accomplished at this period of the Jewish history than at any other, that the people were blinded, hardened, reprobated. And this the ancient Prophets had frequently predicted should be the case. These quota-

* Add Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26, 27.

tions also serve to shew that this hardening, and consequent rejection, of the Jews was an event which, with regard to multitudes, had frequently occurred before; and, therefore, demonstrated that their being cast away militated with none of the Divine promises.

"The words *even unto this day* may, as by our Translators, be connected with the last words of the preceding verse, *The rest were blinded even unto this day*: or they may be considered as part of the quotation, as they occur in Deut. xxix. 4." Hodge.

9, 10. "This quotation is from Ps. lxix. 22, 23. There is nothing in the psalm which forbids its being considered as a prophetic lamentation of the Messiah over His afflictions, and a denunciation of God's judgments upon His enemies. Ver. 9: *The zeal of Thine house hath eaten me up*; and ver. 21: *They gave Me vinegar to drink*, are elsewhere quoted and applied to Christ. Viewed in this light, the psalm is directly applicable to the Apostle's object, as it contains a prediction of the judgments which should befall the enemies of Christ. *Let their table be* is only another and a more forcible way of saying *Their table shall be*; as Is. xlvii. 5. *Sit thou silent, for Thou shalt sit*, etc. The sense is, their blessings shall become a curse; blindness and weakness, hardness of heart and misery, shall come upon them. This last idea is forcibly expressed by a reference to the dimness of vision and decrepitude of old age; as the vigour and activity of youth are the common figure for expressing the results of God's favour." Hodge—who well adds: "Even if the psalm be considered as referring to the sorrows and the enemies of the sacred writer himself, and not to those of Christ, it would still be pertinent to the Apostle's object. The enemies of the Psalmist were the enemies of God; the evils imprecated upon them were imprecated on them *as such*, and not as enemies of the writer. These denunciations are not the expression of the desire of private revenge, but of the just and certain judgments of God. And as the Psalmist declared how the enemies of God should be treated, how dim their eyes should become, and how their strength should be broken;

so, Paul says, it actually occurs. David said, *Let them be so treated*; and we find them, says the Apostle, suffering these very judgments. Paul therefore, in teaching that the great body of the Jews, the rejecters and crucifiers of the Son of God, were judicially blinded and cast away, taught nothing more than had already been experienced in various portions of their history, and predicted in their prophets."

Ibid. εἰς θήραν, *for a trap*; as in the LXX, Ps. xxxv. 8, where the original word means *a net*. "The Hebrew text runs thus: *Let their table before them be a snare; yea, a gin to those who feel themselves to be secure*. The Septuagint (Ps. lxxviii. 22) has ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα, καὶ εἰς ἀνταπόδοσιν, καὶ εἰς σκάνδαλον: so that the Apostle has somewhat changed the order, and put ἀνταπόδομα for ἀνταπόδοσιν, and left out ἐνώπιον αὐτῶν. In short, he has made a version of his own, and inserted εἰς θήραν to give the sense of εἰς παγίδα: for εἰς θήραν means *that they may be taken, or that they may be destroyed*—as this would follow their being taken. As to εἰς ἀνταπόδομα, *for a recompence*, it is clear that the Apostle and the Seventy read the original with different vowels from those now employed. And to their pointing and rendering no good objection can be made, as the Hebrew is clearly capable of it; but the present text conveys a different sense." Stuart.

11. μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι κ.τ.λ. It is important here to observe that the course of the Apostle's argument in this chapter did not lead him to dilate upon either the sinfulness of the Jews in denying and crucifying the Lord who bought them, or the countless benefits which that precious blood-shedding was to obtain for all men; but—just as St. Peter tells his countrymen that their (*not on that account the less*) criminal and parricidal hands had been the unconscious instrument of fulfilling "what God before had shewed by the mouth of all His prophets that His Christ should suffer" (Acts ii. 23. iii. 17, 18)—so St. Paul here tells the newly-converted Gentiles, lest haply any among them should "think of himself more highly than he ought to think" (ver. 25. xii. 3), that it is by the same "determinate

counsel and fore-knowledge of God" that the Jews now in their turn have for a time been "given up" to their own evil heart of unbelief, from which (as was long ago declared, ch. x. 19) the conversion of the Gentile world is to be the means of awakening them, as it were from death unto life (ver. 15); and thus, in the wonderful and mysterious workings of Divine Providence, first Jew for Gentile, and then Gentile for Jew, is made "a chosen vessel" (Acts ix. 15) that shall be "the minister of God unto him for good." This is the only sequence which the Apostle would establish in this verse, or in vv. 30, 31; that *God* from the lapse of the Jews *has taken occasion* to extend His salvation to the Gentiles, with the eventual purpose of thereby rousing the Jews also to vie with these their younger brethren in forming one fold under One Shepherd, Jesus Christ their Lord.

Ibid. ἡ σωτηρία, *the Salvation* of God—as it is more fully expressed in Luke iii. 6. Acts xxviii. 28, τὸ σωτήριον τοῦ Θεοῦ—the one, and (Acts iv. 12) only prescribed, *way of Salvation*, which its Divine Author declared (Luke xxiv. 47. John iv. 22) should begin from Jerusalem and the Jews, may best be translated as an Adjective (δόξ being understood), as we find it also in Tit. ii. 11, ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις.

12. *Now if their lapse*—so may we best translate τὸ παράπτωμα here, in its primary sense, as suggested by ἔπταισαν and πέσωσι in the preceding verse; though it of course alludes to, and (if we compare ch. v. 15) truly enough describes, the crowning sin and wickedness of the Jews; Acts ii. 23—has thus led to (supply from ver. 25 γέγονε) *the enriching^f of the world, and so their diminished number* (ch. ix. 27) has been *the means of enriching the Gentiles, how much more will their full complement* be so! (ver. 26.)

I follow Bp. Terrot here in explaining ἥττημα by its opposite πλήρωμα, and that by the undoubted sense in which it

^f Compare in illustration of this language: γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς τῷ ἐκείνου πτωχείᾳ πλουτήσητε. 2 Cor. viii. 9.

occurs again in ver. 25: as also in drawing this distinction between the connexion in which *παράπτωμα* stands with *κόσμου*, and *ἥτιμα* with *ἐθνῶν*: "The *sin* of the Jews in rejecting and crucifying Christ was the proximate cause of that Atoning Sacrifice whereby salvation was purchased for *the whole world*, even for those murderers themselves; the *ἥτιμα*, *λείμμα*, or *ἐκλογή* of the Jews, i. e. the chosen few who believed in Christ, were *the riches of the Gentiles, the salt of the earth*; since by their preaching the riches of Salvation were communicated to all nations." The sense of the verse will then be as he gives it: "*If the few Jews who have embraced the Gospel have been so instrumental to the conversion of the Gentiles, what happy effects may be anticipated from the missionary efforts of the Jews, when all of them shall have embraced the truth as it is in Jesus?*"

13. *For I now address myself to you Gentile Christians at Rome, to the extent that (i. e. with such plainness of speech as) I doubtless may, as being pre-eminently*^s *THE APOSTLE OF THE GENTILES*—then, in a parenthesis, he adds: *I am sounding the praise (or, I thus make honorary mention, compare John viii. 54) of my ministry, to try if I can awaken the emulation of my kinsmen who are resident among you, and so save some of them*, by bringing them over to the faith of Christ; 1 Cor. vii. 16. ix. 22—and then resuming the train of thought begun in ver. 12 (at the same time that he logically connects ver. 15 with *εἰ πως σώσω τινὰς ἐξ αὐτῶν*) he goes on in the allowable exercise of his Divine commission (ch. xii. 3. xv. 15. Acts xxii. 21. Gal. ii. 7, 8), although now addressing those whom he had not yet seen (still less could address as men whom he had himself converted and established as a Christian Church) to cut off all occasion of boasting or undue exultation on the part of any member of the newly-formed Church of God, by disclosing to them as his brethren in the Lord (ver. 25) that matter of pure Revelation, which would seem to have been uppermost in his thoughts when (in ver. 13) he first pointedly addressed them.

^s This is sufficiently indicated by the emphatic insertion of *ἐγώ* in the text.

Ibid. ἐφ' ὅσον μὲν κ. τ. λ., *so far as I for one thing*^h—if not specially an Apostle unto you (compare 1 Cor. ix. 2)—*am the Apostle of the Gentiles*. So Matth. Gr. Gr. § 622, 6: “Μέν is sometimes used without a δέ following, when a proposition or a word with δέ may be easily supplied by the mind”—and so Prof. Stuart, though unfortunate in his translation: *inasmuch as I am indeed an Apostle of the Gentiles, I do honour to my office*, has well observed: “Where μέν, as here, is *simplex* (i. e. standing alone), it answers to the Latin *quidem, equidem, videlicet*; but oftentimes cannot be rendered at all into English, nor conveniently into Latin. It generally stands, in this way, in a clause of explanation, and may be called μέν *explicantis*; but it also appears plainly to have an affirmative and concessive force. The supposition of the writer who thus employs it is, that what he says will of course be conceded.”

— τὴν διακονίαν μου δοξάζω. Bp. Terrot, without recognising the necessity of introducing our parenthesis—though he would seem virtually to have made it commence from ἐφ' ὅσον, no notice whatever being taken of the antithetic μέν—understands the Apostle to be speaking here of “having just *glorified his Apostolic office*”, when in the preceding verse he asserted that the ἡττημα of the Jews, whereof he himself was one, were the riches of the Gentile world. And he did this,” he adds, “in order to rouse the emulation of his unbelieving brethren, by shewing them that

^h This is the literal and primary meaning of μέν—which is connected with εἰς, μία, ἓν, as δέ with δίς and δύο—and, as an illustration of its use here, we may compare Phil. iii. 13. Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατειληφέναι· ἔν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω κ. τ. λ. where ἔν δέ, which we might translate *unioè verò*, is equivalent to *hoc vero, si minus illud, compertum habeo*; and so the Latin version of our text would be *quatenus unioè (vel omnino) sum ego, si minus hoc vel illud, Apostolus Gentium*; or it might be *quatenus, credo, sum ego Apostolus Gentium*—as μέν, like the parenthetic οἶμαι, is often found in half affirmative interrogations, such as that which Matthiæ has cited from Plat. Charm. p. 153. c. παρεγίνου μὲν, ἢ δ' ὅς, τῇ μάχῃ; Angl. *you were present, I presume!* And so Soph. Antig. 634, ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; Or to you may I presume (i. e. to you, whatever I may be to others) that, *act as I will, I am always dear?*

ⁱ Should it not rather have been *his Christian mission to the Heathen?*

even in the extension of God's favour to the Gentiles the Jews were still a chosen and privileged people; the dispensers, as they had hitherto been the depositaries, of Divine revelation." This is ingenious certainly, and may suggest an useful thought, as to the place which the unbelieving Jews still occupy in "the dispensation of the fulness of times" (Eph. i. 10), when we come to consider ver. 28; but ἐφ' ὅσον μὲν cannot with any propriety be translated *inasmuch as*, or *forso much as* (which would require ἐφ' ᾧ, ch. v. 12, or καθότι, Luke xix. 9), and εἰ πως σώσω τινὰς ἐξ αὐτῶν contemplates the Jews as becoming themselves the recipients, rather than the preachers and publishers, of Salvation.

15. *For if*, as I was saying (ver. 12), *their rejection* from being God's chosen people (ἐκλογή), or Church (ἐκκλησία), *has proved to be*—γέγονε, has been identified with—the *reconciliation of the world*; *what shall their reception into the Church*—πρὸς, unto, i. e. into spiritual communion with, God—*be, but life from the dead?* that is, a spiritual regeneration and revival of the world; which most of the ancient Commentators and some moderns understand to refer to the consummation of Man's redemption, *the resurrection*, namely, *of the body* (ch. viii. 23), and consequent "end of all things;" but which the Apostle—the thought being suggested possibly, as Prof. Stuart conjectures, by that very remarkable prophecy of Ezek. xxxvii. 1—14—would seem to have described as an era of great joy and gladness (compare Luke xv. 24, 32) not to the reclaimed wanderers from the fold only, but (ver. 12) to the whole redeemed family in heaven and earth (Eph. iii. 15). "Ζωὴ ἐκ νεκρῶν, *res lætissima et saluberrima*. Est locutio proverbialis." Ernesti.

16. 'And the Jews *will be* received again into God's visible Church,' the Apostle virtually argues—"for if the first Jewish believers have been accepted of God, the whole nation will be so, when they believe: and if Abraham, the root of that people, was accepted through his faith, the branches, his children, will be so through their faith." So with Macknight I prefer to paraphrase this verse, rather than with the great

majority of Commentators refer both ἡ ἀπαρχή and ἡ ρίζα to Abraham or the Patriarchs; and in this interpretation, which adds force to the Apostle's argument, and makes the former clause accord as well with the preceding as the latter with the succeeding context, I seem to be confirmed by the use which he has already made of the term φύραμα, ch. ix. 21, to describe *the mass* (here of the Jewish people) from which God is pleased to form—it may be either national, or individual—"vessels unto honour, sanctified, and meet for His sovereign use" (2 Tim. ii. 21); which, as understood here to refer to the first Jewish converts to Christianity, St. James (i. 18) expressly calls ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων, *a kind of first-fruits of His creatures*. Compare also ch. viii. 23.

Two distinct allusions are evidently intended in this verse; to Numb. xv. 21, "*of the first of your dough* (ἀπαρχὴν φυράματος ὑμῶν, LXX) ye shall give unto the Lord an heave-offering (ἀφάρεμα) in your generations;" and to Jer. xi. 16, where the Jewish nation is represented under the figure of "a green olive-tree, fair, and of goodly fruit," of which the prophet is instructed to say: "with the noise of a great tumult He hath kindled fire upon it, and *the branches of it are broken*; for the Lord of Hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah."

"Ἅγιος h. l. habet sensum quasi civilem et Judaicum; notat enim eum quem Deus secernit à cæteris, ut ei in primis benefaciat. Verti posset: *carus, dilectus*." Ernesti. Compare ver. 28, ἀγαπητοί: and the frequent use of the term *holy* in the Old Testament, as applied to any person, place, or thing set apart for the service of God; also Matt. iv. 5. Luke ii. 23. 1 Cor. vii. 14. 2 Tim. ii. 21.

17. ἐνεκεν τριβοθης ἐν αὐτοῖς κ. τ. λ., *hast been grafted in among them*—sc. those Jews, *the branches*, who have continued faithful—and *so hast been made partaker with them in the root, and in the fruitfulness of the olive-tree*. Here, as Mr. Hodge well observes, "it is plain that *the root* in this passage cannot be the early converts from among the Jews [ἡ ἀπαρχή]

τοῦ φυράματος, ver. 16], but the ancient Covenant^k people of God. The ancient Theocracy was merged in the kingdom of Christ. The latter is but an enlargement and elevation of the former. There has never, therefore, been other than one family of God on earth, existing under different institutions, and enjoying different degrees of light and favour. This family was composed of old of Abraham, Isaac, and Jacob, and their descendants. At the Advent its name and circumstances were changed; many of its old members were cast out, and others introduced; but it is the same family still. Or, to return to the Apostle's illustration, it is the same *tree*, some of *the branches* only being changed."

"ἐνεκεντρίσθης. For the image here employed, see Columella de R. R. v. 9: *Solent terebrari oleæ lætæ, in foramen talea viridis oleastri inseritur, et sic velut insita arbor fecundo semine fertilior exstat.* So also Pallad. de Insit. xiv. 53.

*Fecundat sterilis pingues oleaster olivas,
Et, quæ non novit, munera ferre docet.*

Bredenkamp, quoted by Ammon ad loc." Terrot.

18. μὴ κατακαυχῶ τῶν κλάδων. "The truth which the Apostle had just taught, that the Jews were [had thus far been] the channel of blessings to the Gentiles, and not the reverse, was adapted to prevent all ungenerous and self-confident exultation of the latter over the former." Hodge.

20. καλῶς. *Be it so*, as thou hast said; but let *ἵνα* be understood to denote here, not the express purpose, but an incidental consequence of the branches having been broken off. So much is implied in the Apostle's qualified admission of the assertion in ver. 19. "*The fact* that they were broken

^k And here, too, with Bp. Terrot, "we must distinguish between the Abrahamic or spiritual, and the Mosaic or temporal Covenant. The believing Gentiles were admitted into the former, while the latter was utterly abolished"—rather, having fulfilled its purpose as *παιδαγωγὸς εἰς Χριστόν* Gal. iii. 24, *was superseded*—"and they became *participators with the Root* [rather, participators with the believing Jews in the same spiritual relation to the great Father of the faithful], when like Abraham, whom we have before shewn to be the root, they were justified by faith."

off is admitted, but *the inference* impliedly drawn by the Gentiles is denied. It was not for any personal considerations that the one was rejected and the other chosen. The Jews were rejected, because they rejected the Saviour, and the only tenure by which the advantages of a covenant relation to God can be retained is faith. The Gentiles, therefore, will not be secure, *because* Gentiles; any more than the Jews were safe, *because* Jews." Nay, "the Gentile has even more reason to fear than had the Jew. It was in itself far more probable that God would spare a people so long connected with Him in the most peculiar manner—even as a father bears long with a son, before he discards him and adopts another—than that He will spare those who have no such claims on His mercy." Hodge.

22. *Behold, therefore, goodness at once and severity on the part of God*—the genuine characteristics of A FATHER; as Plutarch, de Lib. Educ. p. 13, D: δεῖ δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μὴ γνύναι—*toward those indeed of His covenant children who have fallen¹, severity; but toward thee goodness only, if thou abide still by that (or by His) goodness—and holding thyself a debtor always to His sovereign mercy, seek not to establish a goodness or a righteousness of thine own; ch. x. 3—otherwise thou also shalt be cut off, and "cast forth as an unproductive vine-shoot, and withered;" John xv. 2, 6, &c.: where compare in particular, μέλναι ἐν τῇ ἀγάπῃ τῇ ἐμῇ· ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου: vv. 9, 10—and observe that, though God gives no indefectible grace to any, yet (rightly understood) there is such a thing as the final perseverance of His elect; for there are doubtless, and ever have been, very "members of Christ who have held fast the beginning of their confidence in Him stedfast unto the end;" Heb. iii. 14.*

23. *And they too, if they abide not by their present unbelief,*

¹ *Fallen*, that is, from the grace of their forefather Abraham; his spirit of faithful and undeviating obedience, even unto death.

shall be grafted in as branches of “the true Vine” (John xv. 1); *for God is mighty to graft them in again*: “that is, not merely has God *the power* to accomplish this result”—we surely needed not a Paul to tell us this—“but the difficulty or impediment is not in Him, but solely in themselves.” So Prof. Hodge, who then adds—“There is no inexorable purpose in the Divine mind, nor any insuperable obstacle in the circumstances of the case, which forbids their restoration”—less appositely to the right interpretation of δυνατός ὁ Θεός, than if he had referred to such texts as Isa. lix. 1, “Behold the Lord’s hand is not shortened that it cannot save,” &c.; or lxiii. 1, “I that speak in righteousness, mighty to save:” or yet more to ch. i. 16, and 1 Cor. i. 18, where it is said that the preaching of the cross is, to them who are willing to be saved thereby, δύναμις Θεοῦ, *the power of God*; even as of the grace that attended the ministry of the Lord Jesus Himself it is said, Luke v. 17, καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *and the power of the Lord was present to heal them*. Our present text then, in like manner, must be understood to assert that *the power of God will not be wanting* to give effect to their repentance and return to Him, to be His people. And is their restoration, then, a thing incredible, though it should appear even (as the Apostle describes it, ver. 15) a resurrection from the dead? Nay, as Prof. Hodge explains the next verse, “the future restoration of the Jews is in itself a more probable event than was the introduction of the Gentiles into the Church of God.”

24. *For if thou hast been cut out of thy native wild-olive tree, and by transplantation from thy parent stock hast been ingrafted on a goodⁿ olive-tree, how much more conceivable is*

^m It is worthy of remark here that οἱ δυνατοὶ Acts xxv. 5, which *ibid.* 15 is proved to mean *the great and influential men among the Jews*, their chief priests, namely, and elders, is translated as inaptly as in our text: *Let them which among you are able*—apparently, to go down and accuse—*go down with me and accuse this man*, &c. &c.

ⁿ We might almost be tempted to translate *a fair or goodly olive-tree*, with direct allusion to Jer. xi. 16: but καλλιέλαιος, as opposed to ἀγριέλαιος, occurs in Aristot. de Plant. i. 6.

it that these which be native to it shall be ingrafted on what in their case is their own olive-tree? The reader is here presented with an exact translation of this verse—in which that class of students, for whose use these Annotations are more immediately designed, will not think it fanciful or unnecessary to notice the Apostle's peculiar collocation of ἐξεκόπησεν—whereby τῆς κατὰ φύσιν, which connected solely with ἀγριελαίου would have simply indicated a *natural wild-olive*, is made to refer to the nominative σύ, like παρὰ φύσιν^o, to which it stands in obvious opposition—or the absence of the nominative κλάδοι, which the English Version supplies from the figurative *sign* in ver. 21 of the persons here more plainly signified, as (contrasted with σύ) *these native Israelites*, even “children of the stock of Abraham;” Acts xiii. 26—or lastly, the change from εἰς καλλιέλαιον to the Dative τῇ ἰδίᾳ ἐλαίᾳ, which (as we explain it) was designed to be connected as much with οἱ κατὰ φύσιν, as with ἐγκεντρισθήσονται.

The argument is, if God has had mercy on Gentiles, who in time past were “aliens from the commonwealth of Israel and strangers to the Covenants of promise, having no hope, and without God in the world” (Eph. ii. 12), *à fortiori* will He have mercy on the people whom He has always distinguished as peculiarly His own, by bestowing upon them many excellent gifts (ver. 29) and advantages; ch. ix. 4, 5—“as men look upon the children of their early friends with kindlier feelings than on the children of strangers, God refers to this fact to make us sensible that He still retains purposes of peculiar mercy towards His ancient people.” Hodge.

25. Having shewn now that the restoration of the Jews is in itself a desirable (vv. 12—15) and a probable event (vv. 16—24), the Apostle declares in this verse that God has determined to accomplish it. And here Prof. Hodge has informed us (1) “*I would not have you ignorant* is an expression which Paul often uses, when he wishes to call the attention of his readers to something of special importance”—compare 1 Cor. x. 1. xii. 1.

^o Küttner has “παρὰ φύσιν, *contra naturam*, quæ potius insitionem sureuli generosi in stirpem silvestrem poscit”—but see above on ver. 17. ἐνκεντρίσθησθαι.

(2) "The word *mystery*, in the Scriptural sense of the term, does not mean something incomprehensible, but something hidden or previously unknown, and which can be discovered only by Divine revelation. In this sense the whole Gospel is called a mystery, Rom. xvi. 25. 1 Cor. ii. 7. iv. 1. Eph. vi. 19 : or any single doctrine, however simple, may be so called ; see Eph. iii. 4."

(3) "*Lest ye should be wise in your own conceits* may mean either 'Lest ye proudly imagine that your own ideas of the destiny of the Jews are correct'—which is perhaps most in accordance with the literal meaning of the words ; see Prov. iii. 7—or 'Lest ye be proud and elated, as though you were better and more highly favoured than the Jews.'" Compare ch. xii. 3. 16.

(4) "*Blindness in part* means a partial blindness ; *partial* as to its extent and continuance ; because not all the Jews were thus blinded, nor was the nation to remain blind for ever. Πώρωσις is more correctly rendered *hardness* in Mark iii. 5 : compare ver. 7. ch. ix. 18. Eph. iv. 18."

(5) τὸ πλήρωμα, *the complement*. "The sense which best suits this passage is *multitude* ; see Gen. xlviii. 19, *His seed shall become a multitude of nations* ; and Isa. xxxi. 4, where, in Hebrew, the word for *fulness* is used. The clause then means *until the multitude of the Gentiles be converted*. It does not necessarily imply that *all* the Gentiles [the *full complement*, as when opposed to τὸ ἥρρημα, ver. 12] are to be thus brought in before the conversion of the Jews occurs ; but that this latter event is not to take place until a great multitude of the Gentiles shall have entered into the kingdom of Christ."

26. ἦξει ἐκ Σιών κ. τ. λ. "This is apparently a citation from Isa. lix. 20, where the Hebrew runs thus : *A deliverer for Zion shall come, and for those who forsake ungodliness in Jacob*. The Septuagint reads ἕνεκεν Σιών, instead of ἐκ Σιών, but in other respects conforms to the quotation of the Apostle, of which we can say only that it gives the *general* sense of the passage ; viz. that deliverance for Zion is to be accomplished, and that penitents of the house of Jacob are to be

accepted and saved ^p. Whether Isaiah, in lix. 20, had respect to the salvation of Gospel times, has been called in question; but even if he had respect to temporal deliverance, there can be no difficulty in the Apostle's using his words as the vehicle of his own thoughts with regard to spiritual deliverance." Stuart.

27. καὶ αὕτη . . . διαθήκη. "This is generally supposed to come from the next succeeding verse in Isaiah, viz. lix. 21, as it agrees verbatim with the Septuagint there. But here, according to this supposition, the quotation stops, and the next clause, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν, is taken from Isa. xxvii. 9, where the words stand in the midst of a verse which relates to the punishment of the Jews, and their consequent moral reformation. I should therefore prefer the supposition that the Apostle here quotes and abridges Jer. xxxi. 33, 34. There the words αὕτη ἡ διαθήκη μου occur in ver. 33, and in ver. 34 Jehovah is represented as saying: Ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μνησθῶ ἔτι: so that nothing is easier than to suppose that the Apostle quotes these words *ad sensum*. There is this advantage also in this supposition, viz. that the whole passage in Jeremiah (quoted at length in Heb. viii. 8—12) most evidently refers to a new Dispensation, to Gospel-times; which would be altogether appropriate to the Apostle's purpose, for the very point he is labouring to establish is, that there will be a general conversion of the Jews to the Christian religion." Stuart.

"Neither supposition is inconsistent with the context, as the Apostle may mean either that God would restore the Jews *after He had punished them for their iniquities*, or *when*

^p "Paul follows the Septuagint, with which also the Chaldee paraphrase agrees. This agreement of the ancient Versions has led critics to suppose that the ancient Translators found a different reading in the Hebrew text from that which we have at present. This is the more probable, because the Hebrew phrase, as it now stands, is very unusual: *to the converts of transgressions*. But even according to the present text, the passage contains the general meaning which the Apostle attributes to it: 'The Goël, the Deliverer, shall come for the salvation of Zion.'" Hodge.

He had converted them from their unbelief: see Isa. iv. 4."
Hodge.

28. κατὰ μὲν . . . κατὰ δὲ κ. τ. λ. *Narrow your field of view to the publication of the Gospel, and they stand now as enemies because of you; inasmuch as "they please not God, and set their faces against all mankind, forbidding us to speak to the Gentiles that they might be saved;" 1 Thess. ii. 15—this is the first and obvious meaning of δι' ὑμῶν, as suggested by the corresponding clause, διὰ τοὺς πατέρας, because of the fathers; but the whole course of the Apostle's present argument proves that the thought which he intended rather to awaken in the hearts and consciences of his readers was, and you Gentiles have been the gainers thereby^a: compare Acts xiii. 46. xxviii. 28—but look to the antecedent purpose and plan of Salvation (in which both the call of Abraham, the gift of the Law by Moses, the Prophets also which were until John, and the grace and truth that came by Jesus Christ, are all included) and still are they objects of that boundless LOVE, which the Lord God set upon them (Deut. vii. 7, 8) simply BECAUSE HE LOVED THEM, AND BECAUSE HE WOULD KEEP HIS COVENANT WITH THEIR FATHERS. For God—"the faithful God which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;" Deut. vii. 9—has not repented of (Numb. xxiii. 19. Ps. cx. 4), i. e. God has not gone back from the first purpose of His gifts to the Jews, nor of His calling of them "to be a special people unto himself above all people that are upon the face of the earth;" Deut. vii. 6.*

The reader has here—as the result of the most patient, prayerful consideration of the entire context, and of an endeavour to adjust his observations of the term ἐκλογή^r to

^a So Prof. Stuart: "While the Apostle admits that the Jews, the once beloved people of God, have now become alienated and His enemies; he still maintains that this evil, exceedingly great in itself, has been over-ruled for the accomplishment of very important purposes in respect to the salvation of the Gentiles."

^r The same account, *mutatis mutandis*, might be given of St. Paul's use of ἐκλογή, as Prof. Hodge on Rom. x. 5 has given of δικαιοσύνη—though,

the wide field of view in which it presented itself to the mind of the inspired Apostle—a free but faithful version of two verses which, if considered (and that too literally) by themselves, could hardly fail to be, as they have been, a fruitful source of theological controversy and division. Both one and other, they were intended to describe (and to this day they still continue to describe) the special and exclusive case of the unbelieving Jews; and hardly, if at all, admit of any ulterior application. And *how*, then, do we conceive “these enemies of the cross of Christ” to be still objects of that love with which it pleased God to distinguish the Hebrew Patriarchs? how is it that even now they stand, as they ever have stood, in a relation to God which is without a parallel in the history of mankind?

We answer in few words, as the great BIBLE SOCIETY of the world. “There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people, neither keep they the King’s laws; *therefore it is not for the King’s profit to suffer them*” (Esth. iii. 8)—so might many a worldly-wise Haman have been expected to counsel many a jealous Ahasuerus; but such sufferance, in opposition to all the dictates of earth-born policy, was to be the portion of THE NON-CONFORMIST JEWS, “in the unfolding of the purpose of Him who is working all things after the counsel of His own will” (Eph. i. 11). “This people *had the oracles of God committed to them*” from the beginning; and these oracles have

unhappily for himself and for his readers, he has failed to make *this* application of what appears to be a sound and useful principle of interpretation. “It is evident that this word was of such large import, as used by the Apostle, that sometimes one and sometimes another of its phases was in his mind, and that these are changed repeatedly in the same passage. Thus, in the passage before us, it is easy to understand the *righteousness which is of the Law* and *righteousness, which is by faith*, as meaning the justifying excellence or merit which is obtained in the one instance from the Law, and in the other by faith. But this does not so well answer in the immediately succeeding verse, *The righteousness which is by faith speaketh in this wise*; where the meaning would seem to be, the method of Justification by Faith says or demands simply cordial belief and open profession.”

^a See note on ch. iii. 3.

continued in their hands ever since. They have preserved them with the greatest care, and in their dispersion they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the Gospel is confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question—because, having shewn themselves from the beginning bitter enemies of Christ and of His Gospel, no suspicion can be entertained that they have either forged these prophecies, or altered them to favour *us*. As little can it be suspected that *we* have forged or altered these prophecies: for, however much any of us may have been disposed to alter the copies of the Jewish Scriptures in our own possession, it would have served no purpose while our enemies the Jews maintained the integrity of their copies. The testimony of the Jews, in truth, is of such strength in the proof of the Divine original of the Gospel, that from what the Apostle hath written in this chapter we may gather that for the very purpose of bearing testimony in every age and country to the antiquity and genuineness of their own Scriptures, and so of strengthening the evidence of the Gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind; and continue in unbelief *till the fulness of the Gentiles be come in*; after which, when their testimony is no longer needed, they themselves will embrace the Gospel. Wherefore, in surveying this with the other wonders of the Divine dispensations, well might the Apostle cry out, as he has done in ver. 33: *O the depth of the riches &c. &c.*” Macknight on ver. 15.

80—32. *For just as you also in time past were not believers in God, but now have become objects of His mercy on occasion^t of their unbelief; so have they too now become unbelievers, to make way^t for that mercy upon you whereby themselves also*

^t See above on ver. 11, and for this construction of the Dative with Passive and Neuter Verbs, to express the *cause*, *occasion*, or *object* of the action, consult

may obtain mercy. For God hath reduced the whole of His rebellious creatures to the same predicament of unbelief, only to have mercy upon the whole of them. "The Apostle's object seems to be to direct attention to the fact that God's dealings with men, both Jews and Gentiles, had been such as to place them upon the same ground. Both were dependent on sovereign mercy. Both had sunk into a state whence no effort and no merit of their own could redeem them, and whence, if saved at all, it must be by grace. As, therefore, all men had forfeited every claim to the Divine mercy, and all were in the same condition of unbelief, God had determined to display His goodness by having mercy upon all (Jews as well as Gentiles), and thus bring all ultimately to one fold under One Shepherd." Hodge—who yet explains *συνέκλεισε* to mean *hath delivered over to the power of* (as in Ps. xxxi. 8. lxxviii. 50, where the Septuagint employ the same word), though both his own comment, and the strict meaning of *συνκλείειν*, *intra muros concludere hostem*, would indicate that the Apostle (with whom metaphors taken from the art of War are not unfrequent) has transferred it, here and in Gal. iii. 22, to express a *logical* conclusion, or reduction to one common term. Chrysostom has *συνέκλεισεν ἤλεγξεν, ἀπέδειξεν ἀπειθοῦντας*.

33. "The admiration of the Apostle is excited by the view which he has taken of the wisdom and mercy of God, in producing so much good out of so much evil, and rendering even the sins of unbelieving men, and their consequent punishment, instruments for the diffusion of the Gospel and the salvation of the world." Terrot.

"Although it is not probable that in such a passage every word was designed to be taken in a very precise and definite sense, yet it is likely that Paul meant to express different ideas by the terms *wisdom* and *knowledge*, because both are so wonderfully displayed in the work of Redemption of which he had been speaking. All-comprehending knowledge, which

Matth. Gr. Gr. § 399. On the objective use of the Possessive Pronoun, see Ib. § 466, 2.

surveyed all the objects of this work, all the necessities and circumstances of their being, all the means requisite for the accomplishment of the Divine purpose, and all the results of those means from the beginning to the end. Infinite wisdom, in selecting and adapting the means to the object in view, in the ordering of the whole scheme of Creation, Providence, and Redemption, so that the glory of God and the happiness of His creatures are, and are to be, wonderfully promoted. *His judgments are unsearchable*; that is, His decisions, purposes, or decrees; Ps. cxix. 75. In this sense this clause differs from the following. The plans and purposes of God are unsearchable; and *His ways*, His methods of executing them, are incomprehensible." Hodge.

35. This verse must be taken as but one continuous sentence. *Or who hath first given to Him, and it shall—for who hath first given to Him, that it should—be given to him again* ^u? "Here the Apostle recurs to what may be considered the fundamental doctrine of the Epistle, *Justification by grace*, and with it he closes the doctrinal part of the Epistle—having abundantly proved that, if either Jew or Gentile be saved, it is entirely *of grace, not of works*; neither of them having done any thing for God, in return for which they could claim Salvation." Terrot.

36. "ἐξ αὐτοῦ, *from Him*, as the Creator; δι' αὐτοῦ, *by Him*, as the Governor and Disposer; εἰς αὐτόν, *to Him*, as the end and object of all things." Burton.

^u "The sentiment of this verse may be found in the Hebrew of Job xli. 3: *Who hath done Me any service, that I may recompense him?* This the Apostle has changed to the third person, so as to make it square with the preceding quotation from Isa. xl. 18." Stuart.

CHAPTER XII.

1. "As the sum of all that Paul had said of the justification, sanctification, and salvation of Men is, that these results are to be attributed, not to human merit nor to human efforts, but to the mercy of God, he brings the whole discussion to bear as a motive for devotion to God. Whatever gratitude the soul feels for pardon, purity, and the sure prospect of eternal life, is called forth to secure its consecration to that God who is the Author of all these mercies." Hodge.

— παραστήσαι τὰ σώματα ὑμῶν κ.τ.λ. Every expression here, as in 1 Pet. ii. 5: ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ, is obviously borrowed from the Temple services (λατρεία) of the Old Covenant, under which animals free from blemish were presented and devoted to God; whereas under the New Covenant a nobler and more spiritual service is to be rendered—not the oblation of irrational animals, but the consecration of ourselves, body, soul, and spirit unto God; 1 Cor. vi. 20. 1 Thess. v. 23.

— τὴν λογικὴν λατρείαν ὑμῶν, "*your rational service*; that which is mental or belongs to reason (λόγος), in contradistinction to a mere *external service*, or λατρεία σαρκική, such as the Jews offered and relied on for salvation." Stuart. So Chrysostom interprets it: τὴν πνευματικὴν διακονίαν: compare also Philo Judæus, vol. ii. p. 254: τόδε ἐστὶ σύμβολον οὐχ ἑτέρου τινὸς, ἢ τοῦ παρὰ Θεῷ μὴ τὸ πλῆθος τῶν καταθυομένων εἶναι τίμιον, ἀλλὰ τὸ καθαρώτατον τοῦ θύοντος, πνεῦμα λογικόν. Porphy. de Abst. ii. 45: τὴν νοερὰν θυσίαν. Test. xii. Patr. p. 547: προσφέρουσι Κυρίῳ ὁσμήν εὐωδίας, λογικὴν καὶ ἀναίμακτον προσφοράν.

From all this it is plain that τὸ λογικὸν ἄδολον γάλα, 1 Pet. ii. 2, means that *pure Christian doctrine*, which is, as it were, *the nursing food of the newly-awakened mind*, and subdued reasoning powers, of Man.

2. τῷ αἰῶνι τούτῳ, *to this world*. “The origin of this term, as used in the New Testament, is no doubt to be sought in the mode of expression so common among the Jews, who were accustomed to distinguish between the times before and the times under the Messiah, by calling the former period *this world* or *this age*, and the latter *the world* or *age to come*. Thus the former phrase naturally came to designate those who were without, and the latter those who were within, the kingdom of Christ: they are equivalent to the expressions *the world* and *the Church*; the mass^a of mankind and the people^b of God: compare 1 Cor. ii. 8. 2 Cor. iv. 4. [vi. 17, 18.] Eph. ii. 2.” Hodge.

— τῇ ἀνακαινώσει. “Though the *renewal*, i. e. the *sanctification*, of the heart^c be entirely the work of God’s Holy Spirit; yet, as His assistance is to be expected only by those who seek for it by a diligent use of the means of grace, and especially of Prayer, therefore the Apostle here speaks of it as a work over which their own will had a direct and important influence. So Eph. vi. 10: *Be strong in the Lord, and in the power of His might*; that is, ‘Being weak in yourselves, seek that Divine strength which God never refuses to those who sincerely seek for it.’” Terrot.

— εἰς τὸ δοκιμάζειν ὑμᾶς, = ἵνα δοκιμάζητε κ. τ. λ.: *so as to*, or *that so ye may*, have a just perception (i. e., see on ch. i. 28, a true and spiritual apprehension) of what it is to be that good, and acceptable, and perfect character^d which God wills and requires you to be, as Christians. Compare 1 Thess. iv. 3. τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν. Ibid. v. 18. τοῦτο γὰρ θέλημα Θεοῦ ἐν Χρ. Ἰησ. εἰς ὑμᾶς: and in illustration of the subjoined particulars of the Divine will, or purpose towards us (Eph. i. 5. 11), compare Gen. xvii. 1: *I am the Almighty God: walk before Me, and be thou perfect*. Micah vi. 8: *He hath shewed thee, O man, what is good*

^a τὸ φῶραμα, ch. ix. 21.

^b ἡ ἐκλογή—σκεύη ἐλπίους—ἐκλεκτοὶ Θεοῦ, ch. viii. 33. ix. 23. xi. 7.

^c Or *mind*; ch. i. 28. Eph. iv. 17. 23. Col. ii. 18, and elsewhere.

^d Or *thing*; as we might describe τὸ γεννώμενον ἄγιον, the spiritual formation of Christ in them; comparing Luke i. 35. Gal. iv. 19.

(τί τὸ ἀγαθόν); and *what doth the Lord require of thee* (as εὐάρεστον τῷ Κυρίῳ, Eph. v. 10), but *to do justly, and to love mercy* (the personal and social virtues), and, as the *perfection* of the religious character in His sight, *to walk humbly with thy God?*

3. λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι κ.τ.λ. *For I say in the exercise of the grace*, i. e. the apostolic office, or mission (ch. i. 5), *that has been given me*; compare ch. xv. 15, 16, and as explaining alike and explained by these two passages, ch. xi. 13: ὑμῖν λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος—where see the note.

— φρονεῖν εἰς τὸ σωφρονεῖν, we might translate, with the same redundancy of expression as the reader must have remarked in the preceding clause, *to think so as to think soberly* (σωφρονεῖν = σωφρόνως φρονεῖν), or *to be so minded as to be sober-minded*; ch. viii. 5. Phil. iii. 19. Col. iii. 2. But we shall do better to consider τὸ σωφρονεῖν as a substantive, and εἰς τὸ σωφρονεῖν as an adverb; Matth. Gr. Gr. §. 578, d. So Ernesti: “φρονεῖν εἰς τὸ σωφρονεῖν eleganter dictum est pro φρονεῖν σωφρόνως, *modeste de se sentire*. Noti sunt versiculi: *Crede mihi, sapere est non nimium sapere. Quisquis plus justo non sapit, ille sapit.*”

— ἐκάστω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως, *according as God hath apportioned each man's measure of faith* (i. e. of Christian knowledge and proficiency), amounts to the same thing as if it had been said: ἑκάστον, ὡς ὁ Θεὸς αὐτῷ ἐ. μ. π.

4, 5. “In these verses we have the same comparison that occurs more at length in 1 Cor. xii., and for the same purpose. The Apostle's object is in both cases the same. He designs to shew that the diversity of offices and gifts among Christians, so far from being inconsistent with their union as *one body in Christ*, is necessary to the perfection and usefulness of that body. It would be as unreasonable for all Christians to have the same gifts, as for all the members of the human frame to have the same office.” Hodge.

Translate, in accordance with this view: *For just as in one body we have many members, but all the members have not*

the same office; so, collectively considered—οἱ πολλοί in contradistinction to ὁ καθείς, as ch. v. 15, 19, οἱ πολλοί τοῦ ἑνός—we are one body in Christ (Eph. iv. 4), but individually considered, we are members one of another. Having then—but, if we have—or now, if we have &c. &c.

Ὁ καθείς—the INDIVIDUAL relation, or relation of UNIT (here in the Christian community)—which some call a solecism, some a Hebraism; comparing Mark xiv. 19. John viii. 9. εἰς καθείς, *each individual one of many*—is really in accordance with three well-known peculiarities of the Greek language, whereby (1) phrases such as ἔστιν ὅς, εἰ τις ἄλλος, οὐδεὶς ὅστις (and why not therefore καθ' ἑνα?) are considered each as one word, and so made declinable nouns: (2) adjectives, and more especially those derived from ordinal numerals, are joined with the nominatives to verbs, where we should rather have looked for adverbs or prepositions with their case; Matth. Gr. Gr. § 446. 8: (3) the Article is used to denote the *genus*, or (as here) some general relation, of its Predicate.

6. “In this and the following verses we have the application of the preceding comparison to the special object in view. ‘If Christians are all members of the same body, having different offices and gifts; instead of being puffed up one above another, and instead of envying and opposing each other, they should severally discharge their respective duties, diligently and humbly, for the good of the whole, and not for their own advantage.’ There is no appearance of systematic arrangement in this passage; on the contrary, Paul seems to refer without any order to the various duties which the officers, and even private members, of the Church were called upon to perform.” Hodge.

— εἴτε προφητείαν κ. τ. λ.: *whether it be prophecy*—which (see 1 Cor. xii. 28), next to the grace given to Apostles, was the highest of God’s gifts to the several members of His Church—*let a man* (so it seems best to supply the ellipsis

* “The original and proper meaning of the Hebrew word rendered *prophet* in the Old Testament is *interpreter*; one who explains or delivers the will of

here, as suggested by the use of the singular in vv. 3, 7, 8) *prophecy according to the relative proportion of his faith*; that is, as Taylor explain this, 'let him keep within his own proper sphere; let him know and observe the just measure and proportion of the gift entrusted to him; let him not seek to gratify his own pride, but to edify the Church:' compare 1 Cor. xiv. 12, 26. 2 Cor. x. 12, 13. Eph. iv. 4. So, too, Macknight: "This is not what is commonly called *the analogy of Faith* [*i. e.* Christian Belief or Doctrine], which is a method of settling doctrines, and of expounding Scripture, according to a system founded on passages supposed to be plainer; but it is that extent and energy of inspiration which was bestowed upon spiritual men, and which is called *each man's measure of faith*, ver. 3."

7. εἴτε διακονίαν, *or whether it be a ministration* unto temporal wants^f—the lowest office in the early Christian Church,

another. And to this idea the Greek term also answers. It matters little whether the will or purpose of God, which the prophets were called upon to deliver, had reference to present duty or to future events. They derived their Hebrew name, not from predicting what was to come to pass (which was but a small part of their duty), but from being *the interpreters* of God, men who spoke in His name. Accordingly we find the term *prophet* applied to all classes of religious teachers under the Old Dispensation. See Gen. xx. 7. Deut. xviii. 18, and particularly Exod. iv. 16. vii. 1. And this is also the sense of the word in the New Testament; Matt. x. 41. xiii. 57. Luke iv. 24. vii. 26—29. John iv. 19. Acts xv. 32. 1 Cor. xii. 28. xiv. 29—32. From these and numerous similar passages it appears that the prophets in the Christian Church were men who spoke under the immediate influence of the Spirit of God, and delivered some Divine communication relating to doctrinal truths, to present duty, to future events, &c., as the case might be. The point of distinction between them and the Apostles, considered as religious teachers, appears to have been, that the inspiration of the Apostles was abiding; they were the infallible and authoritative messengers of Christ, whereas the inspiration of the prophets was occasional and transient. The latter differed, again, from the Teachers, inasmuch as these were not necessarily inspired, but taught to others what they themselves had learned from the Scriptures, or from inspired men." Hodge.

^f *Διακονία* is here interpreted in that restricted sense, in which the verb *διακονέω* occurs in Matt. iv. 11. Mark i. 13, 31. Luke x. 40. xii. 37. xvii. 8. John xii. 2. Heb. vi. 10. From the mere administration, in the first instance, of the *alms* of the Christian brotherhood, the office gradually was extended to all the external and secular relations of the Church. "*Διακονία* (a.), *cura eleemosynarum colligendarum et in pauperes erogandarum*; (b.) *quodvis munus ecclesiasticum, uti* 1 Cor. xii. 5." Ern.

Acts vi. 1—4.—*let him be instant in his ministration* (supply *ἔστω* from 1 Tim. iv. 15. *ἐν τούτοις ἵσθι*); *or if he be a Teacher*—"probably what we should call a *Catechist*;" Terrot—*in his teaching; or if a Preacher, in his preaching*.—"ὁ παρακαλῶν, *one who exhorts* to the performance of duty those who have already been instructed by the Catechist in the principles of religion." (Comp. Acts xiii. 15). Terrot—who adds after Koppe: "As no mention is made of what are commonly called miraculous gifts, as of *tongues, healing, &c.* (see 1 Cor. xii. 9, 10), we may presume that the Roman Christians, having never been visited by an Apostle, were not yet possessed of these."

8. ὁ μεταδιδούς κ. τ. λ. *Whoso giveth alms*—*εὐμετάδοτος, κοινωνικός*, 1 Tim. vi. 18: *imparting* of his worldly goods to his less favoured brethren—*let him do it with open heart and hand*; see this extended meaning of *ἀπλότης* (here, like many Greek nouns, embracing in itself the *effect* of its legitimate operation) in 2 Cor. viii. 2. ix. 11, 13. James i. 5: *whoso provideth for strangers, with diligence; whoso performeth deeds of mercy, with cheerfulness*.

For the general arguments on which this interpretation rests, and is made to refer rather to private acts of Christian benevolence, than to the public and stated duties of certain ecclesiastical officers (corresponding, it has been thought, to the list which St. Paul has given in 1 Cor. xii. 28), the reader is referred to Prof. Stuart's interesting and instructive *Excursus* on this passage—in which he has most satisfactorily shewn that, apart from the antecedent improbability of ὁ μεταδιδούς being (as it is generally explained) *the person who collected the alms of the Church and distributed them among the poorer Christians*—for was not this precisely ὁ διάκονος, already mentioned?—and of ὁ προϊστάμενος, *the presiding officer*, being placed here sixth among seven public functionaries, μεταδιδόναι properly means *to give of one's own to others* (whereas *to distribute* is διαδιδόναι, Luke xviii. 22. John vi. 11. Acts iv. 35); and προΐστασθαι, = προστάτην εἶναι, *patrocinari* (to perform the part of a Roman *Patronus*, a Greek *προστάτης* or *πρόξενος*, and in some respects a modern

Consul), is best explained here from the undoubted meaning of προστάτης, ch. xvi. 2, and of καλῶν ἔργων προίτασθαι, Tit. iii. 8. And so Theophylact on our text: Προίτασθαί ἐστι τὸ βοηθεῖν καὶ διὰ ῥημάτων καὶ διὰ τοῦ σώματος αὐτοῦ (*both by pleadings, i. e. by being his political advocate, and by one's personal services*) τῷ βοηθείας δεομένῳ.

On the last clause of the verse he adds: "The duty of ὁ ἐλεῶν may differ from that of ὁ μεταδιδούς in this respect, that the former consisted in personal cares and services bestowed upon the sick and unfortunate, the latter in donations of money, food, &c. These latter duties devolved especially on the *rich*; the former could be performed by all classes of Christians."

9—13. *Let there, in one word, be no hypocrisy (no acting) in the exercise of your benevolence*—so it seems best to connect this with the preceding context—and without constraint or effort you will discharge your several duties, *abhorring and avoiding all evil, adhering to, aiding, and encouraging, whatever is good. In the love you bear one another as brethren in Christ* (1 Pet. ii. 17. iii. 8) *be tenderly affectionate towards each other, vying with each other in shewing deference*—προηγούμενοι, *præeuntes*; "setting an example one to another;" Hodge^s. *In your business*—earthly occupation or pursuit (Lat. *studium*)—*far^h from being slothful* because of your Christian calling (compare 1 Cor. vii. 17—24. Eph. vi. 5—8. Col. iii. 22—24), *be fervent in spirit* (Acts xviii. 25), *doing service unto the Lord*ⁱ. *In respect of your Christian*

^s Burton translates: *each thinking the other his superior*; and compares Phil. ii. 3. ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν: but, to express this in one word, St. Paul must have written προτιμῶντες or προτιθέντες, not προηγούμενοι.

^h μή properly negatives a *thought*, or conception: οὐ a *fact*: Herm. ad Vig. p. 804, sqq. Matth. Gr. Gr. § 608.

ⁱ Griesbach, after Mill and Glass. *Phil. Sacr.* p. 144, has rejected τῷ Κυρίῳ in favour of τῷ καιρῷ, ver. 11, on the ground that *the less usual reading is to be preferred*—"a ground," observes Prof. Stuart, "which, to say the least, has many slippery places. Knapp, Morus, Bengel, and Beza, prefer Κυρίῳ, and I think, with good reason." "According to that reading, the meaning is: *Not slothful in taking care of each other, showing proper fervency in the work, yet*

hope (ch. v. 2. viii. 24), *be joyful*; *as regards temporal affliction* (ch. viii. 18), *be patient, and continue instant in prayer*. *As regards the necessities of individual Christians, be communicative* (open handed), *and given to hospitality*. "The value which the early Christians placed upon the virtue of hospitality is plain from Paul's enumerating it among the requisite qualifications of a *Bishop*, Tit. i. 8. During times of persecution, and before the general institution of houses of entertainment, there was peculiar necessity for Christians to entertain strangers. As such houses are still rarely to be met with in the East, this duty continues to be there regarded as one of the most sacred character." Hodge.

16. τὸ αὐτὸ εἰς ἀλλήλους φρονούντες, *Be of the same mind one toward another*; "that is, Be united in feeling, interests, and object; let there be no discord or disagreement." Hodge—who compares ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2, and adds: "This idea is then amplified in the following clauses; 'do not be aspiring, but be humble.' Ambition, and contempt for lowly persons and pursuits, are the states of mind most inconsistent with that union of *heart* (φρόνησις) by which all Christians should be united."

— μὴ τὰ ὑψ. . . . συναπαγόμενοι, *not affecting high things* (compare ch. viii. 5. Col. iii. 2), *but falling in with the estate of the lowly*: so we may preserve the obvious application of τοῖς ταπεινοῖς to *persons* as well as things, without destroying its just antithesis, as a Neuter plural (Matth. Gr. Gr. § 438), to τὰ ὑψηλά—and so too we may retain somewhat more of the strict *in malam partem* acceptation of συναπάγεσθαι, *to be hurried away* (as *with* the Christian army of martyrs) *to judgment and to execution*^k, than appears in our English version,

prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because *serving the time* is not an expression used in Scripture (being very different from *redeeming the time*, Eph. v. 16. Col. iv. 5), whereas *serving the Lord* is an expression which often occurs; Rom. xiv. 18. xvi. 18. Col. iii. 24." Macknight.

^k So Suidas: Ἀπάγειν, ἐφηγεῖσθαι, γράφεσθαι, δικάζεσθαι τούτων ἕκαστον ἐπὶ τῶν ἐτέρων κατηγορούντων λέγεσθαι. Hesych: Ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι. Compare τοὺς ἀπηγμένους (*the prisoners*) Gen. xxxix. 22. Matt.

condescend to men of low estate. Chrysostom explains the Apostle's expression by συγκαταβαίνοντες εἰς τὴν τῶν ταπεινῶν εὐτέλειαν—and Beza, says Macknight, "observes that they are said συναπάγεσθαι, who leave the road they intended to walk in, that they may go along with others." Compare Gal. ii. 13. 2 Pet. iii. 17.

17. προνοούμενοι καλὰ ἐνώπιον π. ἀνθρ., *being studious of propriety* (careful, that is, to maintain a comely and consistent character) *in the eyes of all men*; compare ch. xiv. 16. 1 Thess. v. 42. Prov. iii. 4. LXX. προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων. 2 Cor. viii. 20, 21. "Our translation of this clause is not very happy, as it suggests an idea foreign to the meaning of the original. Paul does not mean to direct us *to make provision for ourselves or families in an honest manner*, which is probably the sense commonly attached to the passage by the English reader; but *to act in such a manner as to command the confidence and good opinion of men*. In this view, the connexion of this with the preceding member of the verse is obvious. 'We must not recompense evil for evil, but act in such a way as to commend ourselves to the conscience of all men.' There should not, therefore, be a period after the word *evil*, since this clause assigns a motive for the discharge of the duty enjoined in the first¹. The word rendered *to provide* signifies also *to attend to, to care for*. The sense then is, 'Do not resent injuries, having regard to the good opinion of men;' that is, Let a regard to the honour of religion and your own character prevent the returning of evil for evil." Hodge.

18. τὸ ἐξ ὑμῶν, "*so far as you are able*;" 'in proportion to that which belongs to you;' like the French *votre possible*." Stuart—but this would be a mere repetition of εἰ δυνατόν, which τὸ ἐξ ὑμῶν, *so far as depends upon you* (emphatic),

xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. The use of the word in Exod. xiv. 6 is remarkable: ἐξενεχεν οὖν Φαραὼ τὰ ἄρματα αὐτοῦ, καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγε μεθ' ἑαυτοῦ.

¹ A similar structure may be noticed in each of the sentences contained in vv. 9, 10, 11, 12, 13, 16.

serves rather to qualify ; as though he had said, ‘ At least, let no breach of the peace of society originate with *you* ; when it is *your* move, in playing the game of life, let it make always for peace :’ 1 Pet. iii. 11. Different from this is τὸ κατ’ ἐμέ, *all that in me is*, ch. i. 15.

19. *Seek not to avenge* (be not for avenging) *yourselves, beloved*, saying with them of old time, “ An eye for an eye, and a tooth for a tooth ” (Matt. v. 38), *but rather* in the spirit of your Lord’s injunction (ibid. 39) *give free course unto wrath ; i. e.* unto wrathful and injurious “ enemies, persecutors, and slanderers ” (that *fiery trial* of the early Christian Church, 1 Pet. iv. 12) described here by τῇ ὀργῇ, just as ἡ ἐκλογή describes *the elect*, ch. xi. 7 ; ἡ περιτομή, *the Jews*, Gal. ii. 9 ; ἡ ἀκροβυστία, *the Gentile world*, ibid. 7, and even an *uncircumcised person*, ch. ii. 26 ; ἡ ἐξουσία, *one or more persons invested with authority*, ch. xiii. 3. Compare also ch. xiii. 5, where we again find τὴν ὀργὴν applied as here to the wrath of a *human*, not (as many here imagine) a Divine avenger.

In this view of the passage—suggested by ὁ ἐχθρός in ver. 20 (which as obviously refers to the precept here, as γέγραπται γάρ, Ἐμοὶ ἐκδίκησις κ. τ. λ., *It is for Me to avenge, &c.*, to the prohibition), and, so far as the meaning of δότε τόπον is involved, agreeable unto Eph. iv. 26, ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, μήτε δίδετε τόπον τῷ διαβόλῳ, *nor give the devil free course of opportunity against you* (compare ch. xv. 23)—I have been in part anticipated by Bp. Terrot, with whom I wholly agree in rejecting the sense which Theophylact and many others^m have given : συγχώρησον τῷ Θεῷ ἐπεξελθεῖν, as hardly to be reconciled either with the context, or with the spirit of that enlarged charity, whereof one feature is that

^m “ This is the interpretation of Chrysostom, Œcumenius, Hammond, Beza, Casaubon ; and the Gothic version appears to supply Θεοῦ after ὀργῇ. So in Ecclus. xix. 17. Ελεγον τὸν πλησίον σου πρὶν ἢ ἀπειλησαι, καὶ δὸς τόπον νόμῳ ὑψίστου.” Burton.

“ Another method of interpreting ὀργῇ is to translate *your anger*, and then to construe δότε τόπον as meaning *spatium date, put off, defer*. The sense of this would be good ; and Wisd. xii. 20 would help to justify the *usus loquendi*.” Stuart.

(1 Cor. xiii. 5), οὐ λογίζεται τὸ κακόν, *it keeps no count of wrong* against *any* coming day of reckoning with its foes. "For when God says, *Vengeance is Mine, I will repay*, the proper inference is, that Man has nothing to do with it either in *act* or in *desire*; because he wants that passionless wisdom and justice which alone can qualify for the exercise of vengeance."

I add only, in illustration of the Apostle's precept, a masterly conception of one of the last of Roman heroes. "There is no terror, Cassius, in your threats: For I am arm'd so strong in honesty", That they *pass bye me, as the idle wind Which I regard not.*" Shaksp. Jul. Cæs. Act iv. Sc. 3.

20. This verse is taken, word for word, from Prov. xxv. 21, 22; with the exception only of the last clause there, which, as it appears to have suggested the Apostle's own application of the entire passage, may well suggest to *us* also what application he still would have us make of it. Ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθὰ we read there, next after the words which St. Paul has cited—and does this inspired comment upon them accord with that "most unchristian sense" (so Terrot) in which many have interpreted the figurative expression, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ? No! even if we *could* "call down fire from heaven to consume" our adversaries, we should shew little of the spirit of Him who "came not to destroy men's lives, but to save them" (Luke ix. 54—56); but guided by the above key to the proverb, which (having in ver. 21 unfolded to us the treasure) the Apostle had no further need to exhibit, we may learn rather that *this is the way* for us to subdue an enemy, to aim always (ch. ii. 4)—as does the greatness of God's goodness and forbearance and long-suffering—at the repentance and reformation of those who have trespassed against us; and that, if we are not at once rewarded with the conscious satisfaction of having thus "gained a brother" (Matt.

ⁿ The *Christian* Brutus will scarcely need to be reminded here that *he* must be strong—in the Lord, and in the power of His might; Eph. vi. 10.

xviii. 15), the Lord assuredly, whom we serve, "is not unrighteous that He should forget our work and labour of love."

"Paul does not mean to say, *Treat your enemy kindly, for by so doing you will secure his being punished by God in the severest manner.* His meaning is, *Treat your enemy kindly, for by so doing you take the most effectual method to subdue him.*" Hodge—who adds: "The common and natural meaning of the expression *to heap coals of fire upon any one* is, to inflict the greatest pain upon, to punish him most severely; see Ps. xi. 6. cxi. 10. Ezek. x. 2, 4. Esdr. xvi. 2—the allusion most probably being to the lightning or fire from heaven, which is the symbol of the Divine vengeance. This explanation is much more natural than to suppose the allusion is to the practice of throwing firebrands upon the heads of the besiegers of a city, or to the fusing of metals."

21. *Do not let your good purpose of forbearance and long-suffering be overcome by evil treatment; but, on the contrary, overcome evil in your opponent by exhibiting on your part only good.*

CHAPTER XIII.

1. "How necessary the admonition contained in this verse was, we may learn from history. The Roman empire was about this time full of seditions and assassinations; and the three emperors, Caligula, Claudius, and Nero, were all taken off by violent deaths. The Jews also but a little before had been banished from Rome by Claudius on account of their turbulence; Acts xviii. 2. Sueton. in Claud. 25. The doctrine of resistance to heathen governors had been inculcated by the Pharisees; Joseph. Antiq. xviii. 2." Terrot.

— *πᾶσα ψυχή, unusquisque*; a Hebraism, as in ch. ii. 9: *Let every person submit himself unto established authorities; for there is no authority set up in any form of civil society, but it proceeds from God* (Prov. viii. 15. John xix. 11); and

if so, *then*^a (δε) *all existing authorities*—though still, in some sense, of human creation ; 1 Pet. ii. 13—*have been appointed by God*. “ This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God^b. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of Divine appointment as the government of the Jews was ; though none but the Jewish form was of Divine legislation. For God having designed mankind to live in society, He has by the frame of their nature, and by the reason of things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any people but the Jews, nor named any particular person or family to exercise the power of government, He has left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen and is established in any country, hath the Divine sanction ; and the persons who, by the choice or even the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons.” Macknight.

4. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ, *for he beareth not the sword in vain* ; “ it is not in vain that he is invested with authority to punish. As the common method of inflicting capital punishment was by decapitation with a sword^c, that instrument is mentioned as a symbol of the right of punishment ; and, as many infer from this passage, of the right of capital punishment.” Hodge.

5. διὸ ἀνάγκη ὑποτάσσεσθαι. “ While these verses condemn all factious resistance to established authorities, arising,

^a Compare ver. 3. θέλεις δε. ch. xii. 6.

^b Compare John xix. 7 (quoted on ch. ii. 23) Ἡμεῖς νόμον ἔχομεν.

^c Ἀνέϊλε δε (Ἡρώδης ὁ βασιλεὺς) Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα (by beheading him) Acts xii. 1.

as that of the Jews, from the denial of an abstract right; they are not to be interpreted as sanctioning the doctrine of passive submission. Governments are to be considered as the appointment of God, when they *are a terror, not to good works, but to evil*. If, then, a government be so bad as not to possess this character, it is *not* to be considered as an ordinance of God; nor would a prudent resistance to it be criminal. It was *generally* true, for example, that by virtuous conduct the Roman Christians might gain the praise of their civil rulers; yet in times of persecution they could obtain that praise only by the greatest crime, the denial of Christ." Terrot.

Ibid. διὰ τὴν συνείδησιν, *for conscience sake*. "St. Paul in like manner enforces *all* relative and social duties on religious grounds. Children are to obey their parents, because it is right in the sight of God; and servants are to be obedient to their masters, as unto Christ, doing the will of God from the heart; Eph. vi. 1, 5, 6." Hodge.

6. *For on this principle it is that you pay tribute to your civil rulers; inasmuch as they are public functionaries, of God's appointment* (ch. i. 17. iii. 20, 21), *attending continually upon this very duty* of publicly ministering for God: εἰς αὐτὸ τοῦτο, sc. τὸ λειτουργεῖν ὑπὲρ Θεοῦ. Compare ch. xv. 16. Heb. i. 7. viii. 2. "The word λειτουργοί means *public servants*; men appointed for any public work, civil or religious. Among the Greek democratical states, especially at Athens, those persons were particularly so called who were required to perform some public service at their own expense." Hodge.

7. ἀπόδοτε οὖν κ. τ. λ. "We know that it was a question among the Jews, and it would probably remain one among the Jewish Christians, *whether it was lawful to give tribute unto Cæsar, or not*. Matt. xxii. 15—22." Terrot.

— "τῷ τὸν φόρον, pro ᾧ τὸν φόρον ὀφείλετε, ἐκείνῳ τ. φ.: τῷ pro ᾧ positum est Atticè." Kütn.—but we may more simply supply ὀφειλομένῳ, *to him who has tribute owing to him*; Matth. Gr. Gr. § 424, 2. "The word *tribute* is applied

properly to land and capitation tax; and the word *custom* to the tax levied on merchandise. The words *fear* and *honour* are generally considered in this connexion as differing only in degree, the former expressing the reverence paid to superiors, the latter the respect to equals." Hodge.

8. μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. "Argutè et eleganter dictum. Cætera debita solvuntur, nec manent; dilectionis debitum semper et solvitur et manet." Küttner—who, having so written, ought not to have fallen into the too general error of taking ὀφείλετε here to be an Indicative (which after μηδέν it plainly cannot be); nor yet to have translated νόμον πεπλήρωκε, *id, quod in lege summum est, præstat*—but rather *officii numeros omnes explevit*; see Cic. de Offic. iii. 3. Translate: *Owe nothing to any man, unless it be the ever-incumbent obligation that binds you to love one another; for he that loves his fellow-man*^d—τὸν ἕτερον, his like, his second self, his brother, as he recognises every other man to be, for whom Christ died; ch. xiv. 15—has attained to the perfection of duty; even that Christian ἀγάπη, ver. 10. 1 Cor. xiii., which St. Paul terms σύνδεσμος τῆς τελειότητος, the bond of perfectness, Col. iii. 14; and τὸ τέλος τῆς παραγγελίας, the effect which every moral code aims to produce, 1 Tim. i. 5; which St. James describes as a kingly discharge of relative duty^e, ch. ii. 8; and of which St. John

^d Τὸν ἕτερον, on the principle of the Article "assuming its Predicate" which we have already applied in the case of ὁ νόμος, a Law, ch. ii. 13, 14, 15. iv. 15, (and so ὁ κεραμεύς, a Potter, if we choose to translate τοῦ πηλοῦ, his clay; ch. ix. 21) might undoubtedly have been rendered (substantively) another, as in the English Version here and in ch. ii. 2, ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις: but every one must see that no sufficient distinction is made in the translation of that verse and of ch. ii. 21, ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκει; unless we give that emphasis to the Article—as, wherein thou judgest one who is thy fellow, thou condemnest thyself—which has been given it in our interpretation of τὸν πλοῦτον, ch. ix. 23; or that—as, wherein thou judgest (it may be either thy, or) a fellow-man, or fellow-sinner, whoever he may be, thou, &c.—which has been given it in our explanation of ὁ νόμος, as above; and of τὸ ἔργον τοῦ νόμου, the force of what, as exerting that force on their hearts (ver. 14), is to them a Law, ch. ii. 15; and of κατὰ τὸ ὀφείλημα, in the form of a debt, ch. iv. 4.

^e Let any student of the Greek text—and for such above all are these Annotations written—look at this passage, and he will see that βασιλικόν is not, as

has said, *If we love one another, God dwelleth in us, and His love is perfected in us*; 1 Ep. iv. 12.

9. τὸ γὰρ κ. τ. λ.—“an use of the Article somewhat uncommon, but strictly classical, which is not happily preserved in our Version: indeed the whole verse is far from being a favourable specimen of that admirable work. It should be rendered: ‘For the *commandment*, Thou shalt not, &c. &c., and whatever (ἐῖτις) other commandment there is, is briefly comprehended in the *precept*[†], Thou shalt love thy neighbour as thyself.’” Scholef. on Middleton ad l. Compare Matth. Gr. Gr. § 280; and with ἐῖτις ἑτέρα ἐντολή, Phil. ii. 1. iv. 8.

11. καὶ τοῦτο, *and this do*, or *let us do* (sc. ποιεῖτε, or ποιήσωμεν)—*i. e.* let us love one another; John xv. 12, 17. 1 John iv. 7—12—*knowing* what befits *the present season with us, that it is time*, namely, *for us now to be as men* (ch. vii. 6) *awakened out of sleep; for now is our salvation* (*i. e.* our final deliverance) *nearer than when we became believers* in Christ; compare 1 Cor. iii. 5. xv. 2. 1 Thess. i. 7. ii. 10, &c. &c.

“The most natural interpretation of the passage is, that Paul means simply to remind them that the time of deliverance was near; that the difficulties and sins, with which they had to contend, would soon be dispersed as the shades and mists of night before the rising day. The *salvation*, therefore, here intended, is the consummation of the work of Christ in

the English version makes it, an epithet (of no very obvious meaning) attached to νόμον, itself most incorrectly rendered (alike with τὸν νόμον, vv. 9, 10) *the Law*; but that it stands as the predicate of that hearty and entire spirit of obedience, and observance of moral duty (νόμον τελεῖτε), which, like St. Paul, the holy Apostle would have his Jewish brethren substitute for a partial and too literal fulfilment of the law of Moses. Compare Rom. ii. 25—29 with James ii. 8—12, and translate the latter: *If indeed the measure of your moral obedience be large and liberal*—such, for example, as was the conduct of Araunah the Jebusite when he (*even the king*, so the Hebrew text which our Translators have well rendered) *as a king gave all he wanted to king David*, 2 Sam. xxiv. 23; saying, ἴδε, τὰ πάντα δίδωκα (*I freely give*) 1 Chron. xxi. 23—*on the scale of that Scripture, Thou shalt love* &c. &c.

[†] The learned Professor has somewhat strangely overlooked here the words ἐν τούτῳ τῇ λόγῳ, *in this precept*—after which ἐν τῇ cannot better be translated than, as in the Eng. Version, *namely*.

their deliverance from this present evil world, and introduction into the purity and blessedness of heaven. Eternity is just at hand, is the solemn consideration that Paul urges on his readers as a motive for devotion and diligence." Hodge. Compare 1 Pet. iv. 7.

12. τὰ ὅπλα τοῦ φωτός, *the armour of light*—"the same as ὅπλα δικαιοσύνης, vi. 13," says Ammonius; but Bp. Terrot connects the expression rather with such passages as 2 Cor. x. 4. 1 Tim. i. 18. 2 Tim. ii. 3. Eph. vi. 17. 1 Thess. v. 8, "in which the means of grace, and the holy dispositions of a true Christian, are represented as offensive and defensive armour."

13. εὐσχημόνως, *becomingly*, with external propriety and decorum; in the sense rather of the Latin *honestè* vel *decenter*, than of the literal English *honestly* or *decently*. "There are three classes of sins specified in this verse, to each of which two words are appropriated; namely, intemperance, impurity, and discord. *Rioting* and *drunkenness* describe the first: the word appropriately rendered *rioting* is used both in reference to the disorderly religious festivals kept in honour of Bacchus, and to the common boisterous carousing of intemperate young men. The words *chambering* and *wantonness* include all kinds of uncleanness; and *strife* and *envying* all kinds of unholy emulation and discord." Hodge.

14. ἐνδόσασθε τ. K. I. X., *put ye on the Lord Jesus Christ*; as if he had said, 'Be ye so made one with Christ, as that He, and not you, may be seen before Him with whom ye have to do:' compare Gal. iii. 27. Eph. iv. 24. Col. iii. 10. Rev. iii. 18. Macknight notices, as a remarkable instance of the use of this metaphor, Judges vi. 34, καὶ πνεῦμα Κυρίου ἐνέδυσε τὸν Γεδεὼν, *the Spirit of the Lord clothed Gideon*: compare also Ps. cix. 18.

— καὶ τῆς σαρκός κ. τ. λ., *and let not your thought be how to indulge the desires of your carnal and corrupt nature*; as Hodge also explains σαρκός: "by *flesh* in this passage is

generally perhaps understood *the body*, so that the prohibition is confined to the vicious indulgence of the sensual appetites. But there seems to be no sufficient reason for this restriction. As the word is constantly used by Paul for whatever is corrupt, and in the preceding verse the sins of envy and contention are specially mentioned, it may be understood more generally."

CHAPTER XIV.

"As in chap. xii. Paul had insisted principally upon moral and religious duties, and in chap. xiii. on those of a political character; he here treats particularly of the duties of Church members towards each other, in relation to matters not binding on the conscience. There are two points specially presented; the first is the manner in which scrupulous Christians, who make conscience of matters indifferent, are to be treated, ver. 1—12; and the second, the manner in which those who are strong in faith should use their Christian liberty, ver. 13—23." Hodge.

1. τὸν δὲ ἀσθενοῦντα κ. τ. λ. The caution that is here given, appears from the connecting δέ (wholly overlooked in the English Version, and by all Commentators on the verse) to spring out of the precept given in ver. 8, and virtually repeated in ver. 11, of the preceding chapter; as if the Apostle had said: *But*, while I impress upon you the paramount and perpetual obligation of loving one another, *see that your reception among you of one that is weak in his faith* (an incipient and immature Christian) *do not lead to divisions occasioned by* (virtually, *evil*) *thoughts which you entertain one of another.*

In this sense—rather than, as Macknight translates, *not in order to the strifes of disputations*; or as Hodge, agreeably to the English Version, *not to the doubtfulness of disputes*; or (which he prefers) *not to the judging of* (his) *opinions*; and so

the Marginal translation, and so Prof. Stuart, *not so as to make decisions in respect to his opinions*—it seems best to interpret *μὴ εἰς διακρίσεις διαλογισμῶν*, comparing James ii. 4, οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν (*under the influence of hard and injurious thoughts*): Luke xxiv. 38, διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Matt. xv. 19. Mark vii. 21. Acts xv. 9.

Ibid. τῇ πίστει. “*Faith* here means *persuasion of the truth*; a man may have a strong persuasion as to certain truths, and a very weak one as to others. Some of the early Christians were, no doubt, fully convinced that Jesus was the Messiah, and yet felt great doubts whether the distinction between clean and unclean meats was entirely done away. This was certainly a great defect of Christian character, and arose from the want of an intelligent and firm conviction of the gratuitous nature of Justification, and of the spirituality of the Gospel. Since, however, this weakness was not inconsistent with religion, such persons were to be *received* as brethren and treated kindly; see ch. xv. 7. Acts xxviii. 2. Philem. 15, 17. The fact that they abstained from all meat, as seems to be intimated in ver. 2, may have arisen from the constant apprehension of eating meat which, after having been presented in sacrifice, was sold in the market, or which had in some other way been rendered unclean.” Hodge. Compare 1 Cor. viii. 7—13.

2. δς μὲν—*i. e.* ἔστιν δς, *est qui*; *there is that hath faith to eat all kinds of food, whereas he that is weak in his faith eateth only herbs.* Compare Dan. i. 8—17, and what Josephus (in his *Life*, sect. 3) relates of some Jewish priests at Rome: οὐκ ἐξελάθοντο τῆς εἰς τὸ Θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ καρύοις.

4. ἀλλότριον οἰκέτην, *another's servant, i. e.* Christ's, or God's; not, as in the English Version, *another man's servant*—and the same correction is required in Luke xvi. 12.

—τῷ ἰδίῳ κυρίῳ, *to his own master*—“the Dative of relation; compare xii. 10, seq. The strict rendering *ad sensum* would be: *In relation to his own master he is subject to a*

sentence of condemnation or acquittal^a; i. e., before the tribunal of another he cannot be arraigned in respect to his scrupulous conscience, for it is only his own master who can call him to account as to this matter." Stuart.

Ibid. δυνατὸς γάρ κ. τ. λ., *for powerful is that God, who has accepted him* (ver. 3), and "received him into the ark of Christ's Church," *to make him stand* also in the day of judgment (ver. 10): see note on ch. xi. 23, and compare Eph. vi. 10. 1 Thess. v. 24.

5. ὃς μὲν κρίνει κ. τ. λ. *One man's judgment is for this day rather than that; another man is for any day: let every man* (be fully borne out in) *have the entire sanction of his own mind* and conscience for what he does, and under whichever of these two classes of worshippers he comes, he will do well: 1 John iii. 21. "It is obvious from the context, and from such parallel passages as Gal. iv. 10. Col. ii. 16, that Paul alludes to the Jewish festivals, and therefore his language cannot properly be applied to the Christian Sabbath. The sentiment of the passage is this: 'One man observes the Jewish festivals, another man does not.' Such we know to have been the fact in the Apostolic Church, even among those who agreed in the observance of the first day of the week." Hodge.

6. ὁ ἐσθίων Κυρίῳ ἐσθίει, *he that eateth, eateth to the Lord*—"that is, he who disregards the Mosaic distinction between clean and unclean meats, and uses indiscriminately the common articles of food, acts religiously in so doing, as is evident from his giving God thanks. He could not deliberately thank God for what he supposed God had forbidden him to use. In like manner, he that abstains from certain meats does it religiously, for he also giveth thanks to God; which implies that he regards himself as acting agreeably to the Divine will." Hodge.

9. "The MSS. and Versions offer great variety in the

^a "στήκειν, stare (in judicio), i. e. absolvi; uti Ps. i. 4: πίπτειν, cadere, i. e. damnari." Kütt. n.

reading of this verse. Several omit καὶ ἀνέστη, and a great majority read ἔζησεν for ἀνέζησεν, the common reading; which certainly adds nothing to the sense of ἀνέστη. With ἔζησεν, *entered into life*, compare John xiv. 19. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε." Terrot. Compare also ch. i. 17. Matt. ix. 18. John v. 25, xi. 25: and with the general sense of the verse, Phil. ii. 8, 9.

10. σὺ δὲ . . . ἢ καὶ σύ . . . compare ver. 3. ὁ ἐσθίων . . . μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων . . . μὴ κρινέτω. "The former σύ refers to the scrupulous Christian, who condemned the laxity of his brethren; the latter to the better-informed who despised those actuated by superstitious scruples." Koppe.

11. Ζῶ ἐγὼ, λέγει Κύριος. "The passage quoted (Isa. xlv. 23) refers directly to Jehovah, and for this reason Socinian editors are anxious to establish the reading Θεοῦ, which several MSS. have instead of Χριστοῦ, in ver. 10. But the difference of reading cannot affect the sense. He who (ver. 9) *rules* the living and the dead, at whose tribunal we shall stand (ver. 10), and before whom every knee shall bow, is one and the same, called indifferently Χριστός, Κύριος, and Θεός." Terrot. "The Apostle evidently considers the recognition of the authority of Christ as being tantamount to submission to God; and without hesitation applies the declarations of the Old Testament, in relation to the universal dominion of Jehovah, in proof of the Redeemer's sovereignty. With him, therefore, Jesus Christ was God." Hodge.

13. μηκέτι . . . κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. "Voci κρίνω elegans inest dilogia; prius κρίναι significat *condemnare*, alterum *statuere vel curare*." Kütn. "In the first clause it signifies *to criticise* or *condemn*; in the latter *to resolve*, as in 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1." Terrot—who adds: "Here the Apostle, having finished his argument against judging the conduct of our Christian brethren, on the ground that judgment is the prerogative of our Lord and Master Christ, commences a new argument; and presses the

Roman Christians to take care, not merely that their conduct be conscientious, but also that it be such as may have no tendency to lead others into sin."

14. οὐδὲν κοινὸν δι' ἑαυτοῦ, *nothing is unclean in itself*, abstractedly considered. "Κοινός has this sense only in Hellenistic Greek; it means *common*, and as opposed to *holy* (*i. e.* separated for some special or sacred use) it signifies *impure*: see Acts x. 14, 28. Mark vii. 2, etc." Hodge.

15. *But if meat be a sore point with thy brother—if on this ground there be danger of his weak conscience being wounded, and so of his peace and joy as a Christian being shaken—thou no longer walkest in brotherly love towards him, if thou eatest thereof: do not for the sake of thy meat endanger him, for whom Christ died; compare 1 Cor. viii. 8—13. 2 Cor. x. 25—33.*

16. μὴ βλασφημείσθω οὖν κ.τ.λ. What I mean to say, then, is, *Let not your good (i. e. that which, as it affects yourselves alone, is unexceptionable; that which on your part is only good) be evil spoken of; for our state of acceptance with God ("the kingdom of God within us," Luke xvii. 21) stands not in any system of eating and drinking, but in being held guiltless, and so being at peace with God (ch. v. 1) and rejoicing in the comfort and guidance of His holy Spirit (ch. v. 5. viii. 14, 15). For he that in these things—in these essential points of the Christian character, justification, reconciliation with God, progressive sanctification; not "in meats and drinks, and carnal ordinances imposed only until the time of the Christian reformation;" Heb. ix. 10—is a servant of Christ, is accepted with God, and in reputation with men: compare Acts ii. 47. iv. 33. v. 13.*

19. ἅπα οὖν κ.τ.λ. *Agreeably to this view, then, of what the real Christian is, let us aim at all that makes for peace, and all that tends to mutual edification.* "Οἰκοδομή, *edification*, is a metaphor formed upon that noble idea which Paul hath so frequently inculcated, that all Christians constitute

one great temple erected for the worship of God; Eph. ii. 20. Wherefore *to pursue the things of mutual edification* is to perform to each other those offices by which we may be built into this temple of which Christ is the chief corner-stone; or being already built in it, that we may be firmly established in our place there." Macknight.

20. *Do not, for the matter of meat, pull down what God is building up* (Gal. ii. 18) "for an holy temple in the Lord;" Eph. ii. 21—or, if this be thought a wider application than the context would suggest, *Do not undo what God is doing* in the soul of a weak brother; as Burton interprets τὸ ἔργον τοῦ Θεοῦ, *what God has already done in his conversion*; and so, too, Macknight: "*The work of God* is that which God is working in the heart of our brother; namely, *faith and holiness*. For, if the Apostle had been speaking of *persons*, who on account of their regeneration are called *the work of God*, he would have used the word *ποίημα*, as in Eph. ii. 10."

— δὲ προσκόμματος, *with offence*; "that is, *offensively*, so as to give offence. All articles of food are in themselves innocent, but it is wrong in any man so to use them as to give offence, that is, as to cause others to stumble?" Hodge—who compares 1 Cor. viii. 9.

21. ἡ σκανδαλίζεται ἡ ἀσθενεῖ. These words are wanting in some MSS. and in the Syriac, Arabic, and Coptic versions, and Mill and Koppe hold them to be a mere gloss and repetition of προσκόπτει. Macknight, on the contrary, says, "The first of these words [as they stand in the received text] is used to express the case of a person who, being tempted to commit sin, yields a little to the temptation, but recovers himself; the second, the case of one who through temptation actually commits sin, contrary to knowledge and conviction; the third, the situation of one who by sinning hath his integrity and sense of religion so weakened, that he is in danger of apostatising." But this interpretation of ἀσθενεῖ, it is evident, does not accord with the Apostle's use of the same verb in ver. 1; and the climax would seem rather to incline the other way. *Well would it become thee not to eat flesh, nor*

drink wine, nor in short do any thing at which thy brother stumbleth, or is put in danger of lapsing, or is disturbed in his own mind, and so weakened, and retarded in his growth, as a Christian; not "growing up in all things unto Him who is our Head, even Christ:" Eph. iv. 15. And the same distinction appears to have been intended in ver. 13 between (πρόσκομμα) a certain, and (σκάνδαλον) a probable occasion of falling.

22. *Hast thou faith?—i. e. a firm conviction as a Christian (ver. 14) that no kind of meat is unclean of itself—so far as it affects thyself, have it (Angl. and welcome) in the sight of God—happy is he that hath no inward misgiving (whose own heart condemns him not; 1 John iii. 21) about what in his practice he alloweth—but remember that he that hath his doubts about the lawfulness of all kinds of meats—or, with the Marginal version we might translate, he that putteth a difference between meats—is virtually^b condemned, if he eat; because it is not on conviction (ver. 5) that he eats. For every thing that we do (not on conviction, i. e.), without being first convinced that we may lawfully do it, is sin.*

"Whatsoever is not of faith, is sin; that is, whatever we do which we are not sure is right, is wrong^c. The sentiment of this verse, therefore, is nearly the same as of ver. 14. There is evidently a sinful disregard of the Divine authority on the part of a man who does any thing which he supposes God has forbidden, or which he is not certain He has allowed. This passage has an obvious bearing on the design of the Apostle. He wished to convince the stronger Christians that it was unreasonable in them to expect their weaker brethren to act according to their faith; and that it was sinful in them so to use their liberty as to induce these scrupulous Christians to violate their own consciences." Hodge.

^b See note (c) p. 51.

^c "The converse of this proposition is not true. It is not always right to do what we think to be right. Paul, before his conversion, thought it right to persecute Christians; the Jews thought they did God service, when they cast the disciples of the Saviour out of the synagogue. The cases therefore are not parallel." Hodge.

"At the close of this chapter almost all the MSS. place the doxology (ch. xvi. 25—27), and it is so placed by Griesbach. But the argument of ch. xiv. is so manifestly continued in the seven first verses of the fifteenth, that it is almost impossible to conceive this to be the proper place for the doxology. Besides, though almost all the MSS. now extant place it here, yet of those which Origen consulted, some gave it here, while others placed it at the end of the Epistle^d. And from the language of Origen we may infer that the latter class of MSS. was at least as numerous and respectable as the former." Terrot.

CHAPTER XV.

2. *For let our rule be that every one of us please his neighbour, in all that is good for edifying; or, as Bp. Terrot explains it, that which is good for promoting the harmony, increase, and stability of the Church; compare ch. xiv. 19. 2 Cor. x. 8. Eph. iv. 12, 29. 1 Cor. ix. 20—22.*

3. καὶ γὰρ ὁ Χριστός κ.τ.λ. "The simple point to be illustrated is *the disinterestedness of Christ*, the fact that *He did not please Himself*. And this is most affectingly done by saying in the language of the Psalmist, Ps. lxi. 9, 'The zeal of Thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me;' that is, such was my zeal for Thee, that the reproaches cast on Thee I felt as if directed against myself. This psalm is so frequently

^d "Caput hoc xvi. Marcion, a quo Scripturæ Evangelicæ et Apostolicæ interpolatæ sunt, de hac epistolâ penitus abstulit; et non solum hoc, sed et ab eo ubi scriptum est *omne autem quod non ex fide est, peccatum est* usque ad finem totius epistolæ cuncta dissecuit. In aliis verò exemplaribus, id est in his quæ non sunt a Marcione temerata, hoc ipsum caput [immo, ejus versus 25—27] diversè positum invenimus. In nonnullis enim codicibus post eum locum supra diximus, hoc est *omne autem*, &c., statim cohærens habet *ei autem qui potens est vos confirmare*. Alii verò Codd. in fine continent." Rufinus' version of Origen's Comm. ad loc.

quoted and applied to Christ in the New Testament, that it must be considered as directly prophetic. Compare John ii. 17. xv. 25. xix. 28. Acts i. 20." Hodge.

4. "I thus quote the ancient Scriptures, because I wish you to be aware that, *whatever they record* of the religious experience and trials of holy men, was written for our instruction; that by studying the example of their patience, and observing the supports and consolations which they received, we also might have hope and consolation under our trials." So Bp. Terrot paraphrases this verse, and so (comparing ver. 5 and James v. 9—11) it seems best to connect both τῆς ὑπομονῆς and τῆς παρακλήσεως with τῶν γραφῶν: though Bengelius, on the authority, as he tells us, of many MSS., has received into the text a second διὰ before τῆς παρακλήσεως, and "according to this reading the sense would be, *that through patience, and through the encouragements which the Scriptures hold out to us, we may enjoy the hope of eternal happiness.*"

5. τὸ αὐτὸ φρονεῖν ἐν ἁλ. κ.τ.λ., *to be* (when compared, *one with another*) *all alike conformed unto the mind that was in Christ Jesus*—compare Phil. ii. 5. τοῦτο γὰρ φρονέισθω ἐν ὑμῖν, ὃ καὶ ἐν Χρ. Ἰησ.—*that so in unity of spirit* (Phil. ii. 2) *ye may with one mouth glorify* (i. e. be fellow-worshippers of) *the God and Father of our Lord Jesus Christ.* "The expression *to be like-minded* does not here refer to unanimity of opinion, but to harmony of feeling: see ch. viii. 5. xii. 3. *According to Jesus Christ*, that is [see Marginal version], agreeably to the example and command of Christ; in a Christian manner. It is, therefore, to a *Christian* union that he exhorts them." Hodge.

6. τὸν Θεὸν καὶ Πατέρα. "καὶ is *explicative*, i. e. 'et copulat et explicat;'" Bretschn. Lex. καί, 2. b. Such is a very common idiom in the New Testament with respect to καί: compare 1 Pet. i. 3. 2 Pet. i. 11. ii. 20. Eph. i. 3. Phil. iv. 20. Col. iii. 17. 2 Cor. i. 3. xi. 31. In all such cases, where καὶ is followed by a noun in apposition with a preceding noun,

and limiting or defining it, the Article is usually *omitted* before the second noun." Stuart. Compare Bp. Middleton on the *Greek Article*, Part i. ch. iii. § 2.

7. *Wherefore*—neither Gentile now *despising* Jew, nor Jew *censuring* Gentile; ch. xiv. 3, 10—*receive ye one another, even as Christ also hath received us all, that God may be glorified*; John xvii. 1, 4, 22. Eph. i. 6, 12, 18. iii. 21. v. 27. "The words *to the glory of God* may be connected with the first or second clause, or with both. 'Receive ye one another, that God may be glorified;' or 'as Christ has received us in order that God might be glorified;' or, if referred to both clauses, the idea is, 'As the glory of God was illustrated and promoted by Christ's reception of us, so will it be also by our kind treatment of each other.' The first method seems most consistent with the context, as the apostle's object is to enforce the duty of mutual forbearance among Christians; for which he suggests two motives, the kindness of Christ towards us, and the promotion of the Divine glory." Hodge.

8. *For I maintain that*, while for the setting forth of God's truthfulness (ch. iii. 7) *Jesus Christ in His ministerial capacity has been born of Jewish parents*; in order, I mean, to fulfil the promises made to the Fathers; it was—not for this purpose only, that He was brought into the world, but—*moreover, that the Gentiles might glorify God for the display of mercy towards them: in accordance with that which is written &c. &c.*

This free, but faithful, translation of a most obscurely-worded sentence will at once approve itself to every attentive observer of the Apostle's argument; whilst the Greek student has but to supply (here, as in the former clause of ch. vi. 17) the suppressed μέν, to discover the true relation in which γεγενῆσθαι μὲν περιτομῆς κ. τ. λ. was designed to stand to τὰ δὲ ἔθνη (or, in strictness, γεγενῆσθαι δὲ ὥστε τὰ ἔθνη) ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν: whilst—duly observing, both the collocation of διάκονον, and the obvious *antithesis* of ὑπὲρ ἀληθείας Θεοῦ, ὑπὲρ ἐλέους: as though it had been said, "If the salvation of the Jews redounds to the praise of God's truthfulness, the salvation of the Gentiles redounds *yet more* to the praise of

His mercy"—he may compare in illustration of γεγενῆσθαι περιτομῆς, *Judæis ortum esse*^a, ch. i. 3. Gal. iv. 4. Gen. iv. 26. xxi. 3.

9. Διὰ τοῦτο κ.τ.λ. LXX. Ps. xvii. 49. "In this and the following quotations from the Old Testament, the idea is more or less distinctly expressed, that true religion was to be extended to the Gentiles; they therefore all include the promise of the extension of the Redeemer's kingdom to them as well as to the Jews." Hodge.

10. καὶ πάλιν λέγει κ.τ.λ. "This passage is commonly considered as quoted from Deut. xxxii. 43, where it is found in the Septuagint precisely as it stands here—but as the Hebrew text, with the exception of some few MSS., has 'Praise His people, O ye Gentiles;' and as the sacred writer is not there speaking of the blessing of the Jews being extended to the Gentiles, but seems rather in the whole context to be denouncing vengeance on them as the enemies of God's people; Calvin and others, therefore, refer this citation to Ps. lxvii. 3, 5, where the sentiment is clearly expressed, though not in precisely the same words." Hodge.

11. καὶ πάλιν—"viz. in Ps. cxvii. 1 (Sept. cxvi. 1). The sentiment is the same as before. The object in accumulating quotations, is additional confirmation of what the writer had advanced." Stuart.

12. Ἔσται ἡ ῥίζα κ.τ.λ. *There shall be the root of (or in)^b Jesse, and (compare Isa. xi. 1, 10) not less surely shall there be One to arise from it to rule over nations; on Him shall whole (or, ch. iv. 17, many) nations build their hope. May, then, the God of hope (compare vv. 5, 33)—or, may the God*

^a Compare John iv. 22 : ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

^b The meaning which the Apostle's argument would lead us to attach to this citation, is as though it had been written : ἔσται μὲν ἡ ῥίζα τοῦ Ἰεσσαί, ἔσται δὲ ὁ ἀνιστάμενος κ.τ.λ. Compare ver. 8, and the use of ῥίζα in ch. xi. 16—18, as applied to the Jewish Church on which the Christian Church, consisting of both Jews and Gentiles, was to be engrafted. See also Acts xv. 16—18. Rev. xxii. 16.

from whom that hope proceeds—fill you, both Jewish and Gentile Christians, . . . that so you, with all the elect people of God, may abound in that hope, through the power of the Holy Ghost, the Sanctifier.

“Here again the Apostle follows the Septuagint, giving, however, the sense of the original Hebrew. The promise of the Prophet is, that from the decayed and fallen house of David One should arise, whose dominion should embrace all nations, and in whom Gentiles as well as Jews should trust. In fulfilment of this prophecy Christ came, and preached Salvation to those who were near, and to those who were far off. As both classes had been thus kindly received by the condescending Saviour, and united into one community, they should recognise and love each other as brethren, laying aside all censoriousness and contempt, neither judging nor despising one another.” Hodge.

14. *πέπεισμαι* δὲ . . . καὶ αὐτὸς ἐγώ, *even I myself*, who so admonish you; as if he had written *εἰ καὶ οὕτως λαλῶ*, or *ἔγραψα*: compare Heb. vi. 9, *πεπέσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν*—and notice here an internal evidence of these two Epistles having proceeded from the same pen.

— *ὅτι καὶ αὐτοὶ κ.τ.λ.*, *that even of yourselves*, without my exhortation, *ye are full of goodness* and loving-kindness towards each other; compare Gal v. 22. Eph. v. 9. Nehem. ix. 25. “Paul with his wonted modesty and mildness apologizes, as it were, for the plainness and ardour of his exhortations. They were given from no want of confidence in the Roman Christians; and they were not an unwarrantable assumption of authority on his part. The former of these ideas he presents in this verse, and the latter in the next.” Hodge.

15. *ἀπὸ μέρους* is better rendered, as in the Eng. Vers., *somewhat*, or *in some sort* (ver. 24. 2 Cor. i. 14), and so made to qualify *τολμηρότερον ἔγραψα*, *I have written the more boldly*, than connected simply with *ἔγραψα* (ch. xi. 25. 2 Cor. ii. 5), as though the Apostle meant to say, *I have written with the*

more freedom in some parts of my letter; when, in fact, the part of the Epistle to which he refers would seem to be that which has but just preceded, beginning with ch. xiv., and so is sufficiently indicated by ἔγραψα: compare 1 Cor. v. 9. Whitby connects ἀπὸ μέπου with ὑμῖν, and translates *to the Gentile part of you*; to which Bp. Terrot objects that any severity in the Epistle is directed rather against the Jewish than against the Gentile converts; and that, from the introduction in ver. 16 of terms borrowed from the Jewish ritual, we may rather infer that the Apostle is here more immediately addressing his *Jewish* brethren.

Ibid. ὡς ἐπαναμνήσκων ὑμᾶς, *by way of reminding you* (ἐπὶ, *over again, or further*) of what you *know* already; compare 2 Pet. i. 12, 13.

16. εἰς τὸ εἶναι με λειτουργόν—compare Eph. iii. 8. “The word rendered *minister* means a public officer or servant: see ch. xiii. 6, where it is applied to the civil magistrate. It is, however, very frequently used (as is also the corresponding verb) of those who exercised the office of a priest; Deut. x. 8. Heb. x. 11. As the whole of this verse is figurative, Paul no doubt had this force of the word in his mind when he called himself a *minister*, or sacred officer, *of Jesus Christ*: He was *to act the part of a priest in reference to the Gospel*; that is, to present the Gentiles as a holy sacrifice to God. Paul, therefore, no more calls himself a priest, in the strict sense of the term, than he calls the Gentiles a sacrifice in the literal meaning of that word. He thus *acted the part of a priest, that the offering of the Gentiles might be acceptable*. The word *offering* sometimes means the act of oblation, sometimes the thing offered. Our Translators have taken it here in the former sense; but this is not suitable to the figure, or to the context. It was not Paul’s act that was to be acceptable, or which was *sanctified by the Holy Spirit*. The latter sense of the word, therefore, is to be preferred;

c “Ἱερουργεῖν significat sacra facere, victimas immolare; quam notionem Paulus quoque in mente habuit in allegoria qua utitur; quod phrasis sequens ἡ προσφορά τῶν ἔθνων docet.” Küttner.

and the meaning is, *that the Gentiles, as a sacrifice, might be acceptable*: see ch. xii. 1. Phil. ii. 17. 2 Tim. iv. 6.

“Being sanctified by the Holy Ghost: As the sacrifices were purified by water and other means, when prepared for the altar; so we are made fit for the service of God, rendered holy or acceptable, by the influences of the Holy Spirit. In this beautiful passage we see the nature of the only^d priesthood which belongs to the Christian ministry. It is not their office to make atonement for sin, or to offer a propitiatory sacrifice to God; but by the preaching of the Gospel to bring men, by the influence of the Holy Spirit, *to offer themselves as a living sacrifice, holy and acceptable to God.*” Hodge. Compare Isa. lxvi. 20.

17—19. With the exception of τὰ πρὸς Θεόν—which he makes equivalent to τὴν προσφορὰν τῶν ἑθνῶν, supplying προσερχθέντα, and comparing 1 Thess. ii. 19; instead of simply translating, *in this my relation to God*, and comparing Heb. ii. 17. v. 1—Bp. Terrot’s paraphrase sets forth, what I hold to be the true sense of this passage, more faithfully than the English Version, which most of the other Commentators have followed. “I have then cause for boasting in Christ Jesus, [namely, these spiritual offerings which through my ministry have been made unto God: of boasting in Christ, I say,] for I would not dare to mention as a ground for boasting any thing but that which Christ hath wrought through me, for the conversion of the Gentiles; endowing me with actions and words far beyond my own, giving me the power of working miracles, and teaching me to speak by the power of the Holy Ghost: so that beginning at Jerusalem, and traversing all the countries round about as far as Illyricum, I have in my own person fully communicated the Gospel unto them all.”

In this view of ver. 18, λαλεῖν τι (*aliquid prædicare*) ὧν οὐ κατεργάσατο Χριστὸς δι’ ἐμοῦ, *to make any talk about what*

^d Compare Dr. Arnold’s Introduction and Note prefixed to Sermons on *Christian Life*; its course, its hindrances, and its helps: p. 49, &c.

Christ hath not wrought, is understood to mean, *to boast but*° *of what Christ through my ministry hath wrought, for the evangelizing of the Heathen*; and the ordinary and accepted means, *λόγῳ καὶ ἔργῳ, preaching and ministerial exertion*, are in the case of the great Apostle of the Gentiles declared to have consisted *in powerful demonstration of signs and wonders*, by which (with Bp. Terrot, who refers to 1 Cor. xii. 8, 10) we may understand those spiritual gifts which were exercised in the working of miracles, and healing of diseases; and *in demonstration of the Spirit of God*, those gifts, namely, which were exercised by the tongue—the *word of wisdom, the word of knowledge, prophecy, divers kinds of tongues, &c. &c.*

19. *μέχρι τοῦ Ἰλλυρικοῦ*. "Illyricum adjoins upon Macedonia; measuring from Jerusalem towards Rome, it lies close behind. If, therefore, St. Paul traversed the whole country of Macedonia, the route would necessarily bring him to the confines of Illyricum, and these confines would be described as the extremity of his journey. Now the account of St. Paul's second visit to the peninsula of Greece is contained in these words: 'He departed for to go into Macedonia; and *when he had gone over those parts*, and had given them much exhortation, he came into Greece;' Acts xx. 2. This account allows, or rather leads us to suppose, that St. Paul in going over Macedonia (*διελθὼν τὰ μέρη ἐκεῖνα*) had passed so far to the west as to come into those parts of the country which were contiguous to Illyricum, if

° So Dr. Burton also interpreted this equivocal sentence, in which it becomes of importance to attend to the collocation, and to observe that it is not said (as the English translation would lead us to expect) *οὐ δὲ ἐμοῦ κατεργάσαντα Χριστός κ. τ. λ.* "Having been so employed by Jesus Christ in the service of God, I will boast of what has been done: but I will not boast of any thing of my own; for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles."

Compare ver. 20, *οὐχ ὅπου, not where*—equivalent to *any where but where*—the name of Christ is known. And so too Heb. iii. 16, *τινὲς γὰρ παρεπίκραναν, ἀλλ' οὐ πάντες κ. τ. λ.* (rightly interpreted) is equivalent to *τίσι δὲ ὤμασε μὴ εἰσελεύσασθαι, εἰ μὴ τοῖς ἀπειθήσασιν*; *ibid.* 18:

he did not enter into Illyricum itself. The History, therefore, and the Epistle so far agree, and the agreement is much strengthened by a coincidence of *time*. At the time the Epistle was written, St. Paul might say, in conformity with the history, that he had travelled *as far as to Illyricum*: much before that time he could not have said so; for, upon his former journey to Macedonia [Acts xvi. xvii. xviii.], his route is laid down from the time of his landing at Philippi [rather at Neapolis, the nearest port to Philippi] to his sailing from Corinth. We trace him from Philippi to Amphipolis and Apollonia, and from thence to Thessalonica, Beroëa, Athens, and Corinth; which track confines him to the eastern side of the peninsula, and therefore keeps him all the while at a considerable distance from Illyricum. Upon his second visit to Macedonia, the History, we have seen, leaves him at liberty. It must have been, therefore, upon that second visit, if at all, that he approached Illyricum; and this visit, we know, almost immediately preceded the writing of the Epistle. It was natural that the Apostle should refer to a journey which was fresh in his thoughts." Paley's *Hor. Paul.* ch. ii. No. iv.

"That the Gospel was at length preached in Illyricum, appears from Titus going into Dalmatia (2 Tim. iv. 10), which was a part of Illyricum." Macknight—who also explains *πεπληρωκέναι* from "Matt. v. 17. *I am not come to destroy the Law and the Prophets, but (πληρῶσαι) fully to declare, or explain, them.* 2 Tim. iv. 17. *That by me the preaching of the Gospel (πληροφορηθῇ) might be fully declared.*"

20. οὕτω δὲ φιλοτιμούμενόν κ.τ.λ., *yet in this way* (with this restriction; οὕτω, *hac lege*) *making it my first business to be an Evangelist* (2 Tim. iv. 5), *that it may be not where the name of Christ* (Acts iv. 12. 2 Tim. ii. 19) *is known; that so I may not be building upon another man's foundation*—in which case I should no longer be Christ's missionary to the Heathen (Acts ix. 15. xiii. 2. xxii. 21)—*but that it may be even as the Scripture saith, "Men to whom no tidings have been given of Him, shall see; and they that have not heard, shall*

understand." "It had been foretold in Isa. lii. 15, that Christ should be preached to the Gentiles, and to those who had never heard of His name: it was in accordance with this prediction that Paul acted." Hodge.

For the meaning assigned to φιλοτιμεῖσθαι, *to make it one's pride, to be ambitious, studious, or eager* to do any thing, compare 2 Cor. v. 9. 1 Thess. iv. 11. Bp. Terrot professes to follow Koppe's interpretation, *laudi seu honori sibi aliquid ducere*; yet somewhat strangely paraphrases St. Paul: "*thinking it due to my Apostolical dignity* to preach the Gospel from its first elements, and not to labour where others had preached before, lest I should seem to build upon the foundation laid by them."

22. Διὸ καὶ κ. τ. λ. *On which account it was that I was hindered so often* (those many times, known to the writer) *from coming to you.* "The Apostle's determination, rather to preach to those who had not heard of Christ, than to those who had already received the Gospel, was the reason why he had hitherto been prevented from visiting Rome." Terrot. Compare ch. i. 10, 11.

23. μηκέτι τόπον ἔχων, *finding no more room, or opportunity, in these regions* for doing the work of an Evangelist. "Churches having been established in the principal cities from the borders of Thrace down to the Peloponnesus, the Apostle thought he might properly leave the farther evangelizing of Greece to missionaries sent from these Metropolitan Churches." Terrot.

24. ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν—not, *Whensoever I take my journey into Spain*, but—as certainly as I am permitted to journey; or better, *rest assured that, if I travel to Spain, I will pay you a visit*—according to a common Greek construction, which is completed by the addition of εὔ ἴστε, or οὕτω τὴν γνώμην ἔχετε: see Matth. Gr. Gr. § 569, 5, and compare Porson on Eur. Hec. 398. "Whether Paul ever accomplished his purpose of visiting Spain, is a matter of doubt. There is no historical record of his having done so,

either in the New Testament or in the early ecclesiastical writers ; though most of those writers seem to have taken it for granted. His whole plan was probably deranged by the occurrences at Jerusalem, which led to his long imprisonment at Cesarea, and his being sent in bonds to Rome." Hodge.

Ibid. ἐὰν ὑμῶν . . . ἐμπλησθῶ. "To be filled with a thing, is to have great satisfaction in the enjoyment of it. By adding ἀπὸ μέρους, *in some measure*, the Apostle insinuated that his desire of their company was so great, that the few days he was to remain with them would satisfy it only *in part*." Macknight.

25—27. *But now I am on my way to Jerusalem* (Acts xix. 21. xxiv. 17) *on an errand of relief* (Heb. vi. 10) *unto the Lord's people* (Heb. x. 29). *For Macedonia and Achaia* (the Churches of Northern and Southern Greece) *have thought good to make a contribution for the poor among the Lord's people in Jerusalem.* *They have thought good, I say, to do this*—the writer here repeats his own words (compare note on ch. viii. 1)—*and to this extent they are their debtors*—they are doing but what it is their bounden duty to do for them—for *if &c. &c.* "The word rendered *to minister* (λειτουργῆσαι) may have the general sense of *serving* ; or it may be used with some allusion to the service being a sacred duty, a kind of offering which is acceptable to God." Hodge.

28. σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, *when I have safely delivered* (made sure) *to them this benefaction* ; compare 2 Kings xxii. 4. σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ Κυρίου : and Chrysostom in loc. σφραγισάμενος, τοῦτ' ἐστίν, ὡς εἰς βασιλικά ταμεῖα ἐναποθέμενος, ὡς ἐν ἀσύλῳ καὶ ἀσφαλεῖ χωρίῳ. "Commentators compare the use of the Latin words *consignare, consignatio* ; and of the English word *con-sign*." Hodge.

29. ἐν πληρώματι εὐλογίας τ. ε., "hoc est ἐν πλήρει εὐλογίᾳ : τελείους εὐαγγελίου καρποὺς παρέχων, *plena evangelii beneficia vobis afferens* ; Rom. i. 13." Ammon.

30. διὰ τῆς ἀγάπης τοῦ Πνεύματος, *by the Christian love which the Spirit has wrought in you*; compare Phil. ii. 1. Col. i. 8.

31. ἵνα ῥυσθῶ, *that so I may be delivered*—compare Acts xx. 22, 23, and Paley's remarks thereon, *ut supra* No. v.—καὶ ἵνα κ.τ.λ. “There are three objects for which he particularly wished them to pray; his safety, the successful issue of his mission, and [as the result of these, ἵνα ver. 32] that he might come to them with joy. How much reason Paul had to dread the violence of the unbelieving Jews, is evident from the history given of this visit to Jerusalem in the Acts of the Apostles. They endeavoured to destroy his life, accused him to the Roman governor, and effected his imprisonment for two years in Cesarea, whence he was sent in chains to Rome. Nor were his apprehensions confined to the unbelieving Jews; he knew that even the Christians there, from their narrow-minded prejudices against him as a preacher to the Gentiles, and as advocating the liberty of Christians from the yoke of the Mosaic Law, were greatly embittered against him.

“The words *service which I have* etc. (ἡ διακονία μου) means *the contribution which I carry to Jerusalem*: see 2 Cor. viii. 4. ix. 1, 13. Paul laboured for those who, as he was aware, regarded him with little favour; he calls them *saints*, recognises their Christian character notwithstanding their unkindness, and urges the Roman believers to pray that they might be willing to accept of kindness at his hands.” Hodge.

32. καὶ συναναπαύσωμαι ὑμῖν, “*and rest myself on my journey in your company*. Many MSS. omit these words.” Burton.

“Paul seems to have looked forward to his interview with the Christians at Rome, as a season of relief from conflict and labour. In Jerusalem he was beset by unbelieving Jews, and harassed by Judaizing Christians; in most other places he was burdened with the care of the Churches; but at Rome, which he looked upon as a resting-place rather than

a field of labour, he hoped to gather strength for the prosecution of his Apostolic labours in still more distant lands." Hodge. Compare ch. i. 12.

CHAPTER XVI.

1. οὐσαν διάκονον. "There appear to have been two orders of female officers in the primitive Church; namely, *πρεσβύτιδες* and *διάκονοι*. The *πρεσβύτιδες* (Tit. ii. 3) were aged women who watched over the manners and morals of the younger women. The office of the *διάκονοι*, *ministræ* (see Plin. Ep. x. 97^a), was to attend upon the sick, and to relieve the poorer members of the Church, either from their own funds, or from the common stock. Of this latter class was Phœbe, who appears from the next verse to have been a woman of property. See Suicer Thes. Eccl. ad v. *διάκονος*. Bingham Antiq. Eccl. pp. 341. 360." Terrot. Compare note on ch. xii. 8, and 1 Tim. iii. 11. v. 9, 10: and Apostolical Constitutions, iii. c. 15. Προχειρίσαι δὲ καὶ διάκονον πιστὴν καὶ ἁγίαν εἰς τὰς τῶν γυναικῶν ὑπηρέσιαν.

— τῆς ἐν Κεγχρεαῖς. Cenchrea was the eastern sea-port of Corinth, on the Saronic gulf, some eight or nine miles from the city. It is mentioned in Acts xviii. 18.

3. Πρίσκιλλαν καὶ Ἀκύλαν. "Aquila and Priscilla were Jews who retired from Rome to Corinth, when the Jews were expelled from the city by Claudius (Acts xviii. 2). Uniting themselves to Paul at Corinth, they accompanied him to Ephesus (Acts xviii. 19). At Ephesus, after the first departure of Paul, they instructed Apollos (ibid. 26), and

^a "Quo magis necessarium credidi ex duabus ancillis, quæ MINISTRÆ dicebantur, quid esset veri, et per tormenta quærere." Plin. ad Traj. "Ejusmodi ministrarum officium in eo erant positum, ut mulieres baptizandas fontibus sacris immergerent, catechumenas docerent, feminas ægrotas vel afflictas viserent et curarent, aliisque pluribus operam darent, quas recenset Binghamus in Orig. Eccles. ii. 22." Kütt. n.

were still there when he wrote his First Epistle to the Corinthians (1 Cor. xvi. 19). We find them again at Ephesus many years after, when St. Paul wrote his Second Epistle to Timothy (2 Tim. iv. 19). But in the interval between the dates of these two Epistles (A.D. 52—66) they had returned to Rome, and were there when this Epistle was written." Terrot. Most MSS. read *Πρίσκαν* here, as in 2 Tim. iv. 19. Of this *Πρίσκιλλα* is the *diminutive* form, Acts xviii. 2, 19, 26. 1 Cor. xvi. 19.

4. τὸν ἑαυτῶν τράχηλον ὑπέθηκαν. "This is said in allusion to the custom of placing on blocks the necks of criminals whose heads are to be cut off [see note on ch. xiii. 4]. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the Apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult raised at Corinth during the proconsulship of Gallio, Acts xviii. 12—17." Macknight. Or it may have been at Ephesus, Acts xix. 29—34.

5. "τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *their Christian household*. Cf. Col. iv. 15. Philem. 2. So Theophylact: οὕτως ἦσαν εὐδόκιμοι, ὥστε τὸν οἶκον αὐτῶν πάντα ποιῆσαι πιστοὺς· τούτους γὰρ ἐκκλησίαν ὠνόμασε." Terrot—and so Macknight: "the expression may signify that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the salutation was sent *to the Church* in such a house; but, when part of a family only was converted, the salutation was directed to those in the family *who were in the Lord*, ver. 11; or to *the brethren with them*, ver. 14; or to *all the saints with them*, ver. 15." But Prof. Stuart: "Aquila and Priscilla are spoken of, as having a church in their house, while at Ephesus also (1 Cor. xvi. 19); whence some have argued that only their family, which consisted of Christians, are meant by *ἐκκλησίαν*—a criticism which is destitute of support from the *usus loquendi* of the New Testament. On the contrary, nothing is more natural than the supposition that these zealous advocates of the

Christian cause, wherever they sojourned, were accustomed to hold assemblies at their own house for the purpose of Christian worship and instruction. All the meetings of the primitive Christians must have been in this way, inasmuch as they had at first no churches or temples where they could convene."

Ibid. ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν—"the first offering which Achaia made to Christ. In 1 Cor. xvi. 15, the house of Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας. Epænetus was probably related to Stephanas; and if so, was baptized by St. Paul himself (1 Cor. i. 16); but nearly all the old MSS., and several other authorities, read Ἀσίας for Ἀχαΐας, which is considered to be the true reading by Grotius, Mill, Valckenaer^b." Burton.

7. Ἀνδρόνικον καὶ Ἰουλίαν. "It is very doubtful whether the latter of these words be the name of a man or of a woman, as the form in which it occurs admits of either explanation. If a man's name, it is *Junias*; if a woman's, it is *Junia*. It is commonly taken as a female name, and the person intended is supposed to have been the wife or sister of Andronicus^c. *My kinsmen*, that is, relatives, and not merely of the same nation; at least there seems no sufficient reason^d for taking the word in this latter general sense. *Fellow-prisoners*. Paul, in 2 Cor. xi. 23, when enumerating his labours, says, *In stripes above measure, in prisons more frequent, in deaths oft*, etc. He was therefore often in bonds (Clemens Romanus, in his Epistle to the Corinthians, sect. 5, says seven times); he may therefore have had numerous fellow-prisoners. *Who are of note among the Apostles*. This may mean either, they were distinguished Apostles; or, they were highly respected by the Apostles. The latter is most probably the correct interpretation: (1) because the word *apostle*, unless connected with some other word, as in the phrase *messengers* (apostles) *of the Churches* [2 Cor. viii. 23], is very rarely applied in the

^b Add the names of Bengelius, Whitby, Griesbach, and Koppe. By Ἀσίας we must understand *proconsular Asia*, the capital of which was Ephesus.

^c Compare the mention of Φιλόλογον καὶ Ἰουλίαν, ver. 15.

^d Yet see ver. 21 and ch. ix. 3.

New Testament to any other than the original messengers of Jesus Christ; (2) because the Article seems to point out the definite well-known class of persons, almost exclusively so called." Hodge.

Ibid. οἱ καὶ πρὸ ἐμοῦ γεγ. ἐν Χρ. "It is probable that Andronicus and Junia were among those converted on the great day of Pentecost." Terrot.

11. τοὺς ἐκ τῶν Ναρκίσσου κ.τ.λ., *those of the household of Narcissus who are Christians*. "Some have understood this to be the celebrated freedman of Claudius, who was put to death in the first year of Nero (Tacit. *Annal.* xiii. 1), which is possible, if the Epistle was written A.D. 53." Burton.

12. "τὰς κοπιώσας, *exercenda liberalitate et hospitalitate; quo sensu* Ebr. vi. 10, *κόπος τῆς ἀγάπης dicitur. 'Ἐν Κυρίῳ, Christi causâ.*" Küttn.

13. τὸν ἐκλεκτὸν ἐν Κυρίῳ, *that true Christian* (compare John i. 47)—*that chosen* (as in ver. 10, τὸν δόκιμον, *that approved*) *servant of Christ*.

— καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ, "and his mother *by nature*, mine *by her maternal kindness to me.*" Terrot—who, after Koppe, compares Terent. *Adelph.* i. 2. 46: *naturâ tu illi pater es, consiliis ego.* "This was probably at Jerusalem, where she may have been with her husband, Simon of Cyrene." Burton—who on the words Σίμωνα Κυρηναῖον, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, Mark xv. 21, remarks: "St. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place."

14. Ἑρμᾶν. "According to the common opinion of the Fathers, the person here mentioned is the author of the treatise entitled *The Shepherd*. Euseb. H. E. iii. 3." Terrot.

16. ἐν φιλήματι ἀγίῳ. "Reference to this custom is made also in 1 Cor. xvi. 20. 1 Thess. v. 26. 1 Pet. v. 14. It is supposed to have been of Oriental origin, and continued for a long time in the early Churches: after prayer, and espe-

cially before the celebration of the Lord's Supper, the brethren thus saluted the brethren, and the sisters the sisters. This salutation was expressive of mutual affection, and equality before God." Hodge. Const. Apostol. lii. 57: *εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φίλημα.*

Ibid. αἱ ἐκκλησίαι. "The Apostle salutes the Romans in the name of all *the Churches*, not because he had a specific commission to that purpose, but because he knew that all the Churches were interested in their welfare, and affectionately disposed towards them." Terrot.

17. *παρακαλῶ δὲ ὑμᾶς κ. τ. λ.* "There were probably two evils in the Apostle's mind, when he wrote this passage; the divisions occasioned by erroneous doctrines, and the offences or scandals occasioned by the evil conduct of the false teachers. Almost all the forms of error which distracted the early Church, were intimately connected with practical evils of a moral character. This was the case, to a certain extent, with the Judaizers; who not only disturbed the Church by insisting on the observance of the Mosaic Law, but also pressed some of their doctrines to an immoral extreme: see 1 Cor. v. 1—5. It was still more obviously the case with those errorists, infected with a false philosophy, who are described in Col. ii. 10—23. 1 Tim. iv. 1—8. These evils were equally opposed to the doctrines taught by the Apostle." Hodge. Compare Phil. iii. 18, 19. 2 Tim. ii. 17. iii. 1—9. Jude, 18, 19.

18. *διὰ τῆς χρηστολογίας κ. τ. λ., by their plausibility and fair^e speaking deceive the hearts of the simple*—who (see Prov. xiv. 15) *believe every thing*; being *guileless* in themselves, and suspecting no guile in others. "The Emperor Pertinax was called *Chrestologus*, 'qui bene loqueretur et male faceret;' Jul. Capit. 13: or, as he elsewhere calls him, 'magis blandus quam benignus,' c. 12." Burton.

* "διὰ τῆς εὐλογίας, *laudando*. Sumitur h. l. sensu bene Græco, non Hebraico." Ernesti.

19. ἡ γὰρ ὑμῶν ὑπακοή κ. τ. λ. "This clause admits of two interpretations: the word *obedience* may express either their *obedience to the Gospel*, their faith (see ch. i. 8); or their *obedient disposition*, their readiness to follow the instructions of their religious teachers. If the latter meaning be taken (and on account of the concluding part of the verse it is most probably the correct one), the sense of the passage is: 'It is the more necessary that you should be on your guard against these false teachers, because your ready obedience to your spiritual instructors is so great and generally known. This in itself is commendable, but I would that you joined prudence with your docility. You must not only avoid *doing* evil, but be careful that you do not *suffer* evil.' Grotius' explanation is peculiarly happy, 'so prudent as not to be deceived, and so good as not to deceive.'" Hodge. Compare Matt. x. 16. 1 Cor. xiv. 20. Phil. ii. 15.

20. τὸν Σατανᾶν. "The name of the Evil Spirit appears to have been usually applied by the Jews to any *tempter*, or teacher of false doctrine (ver. 17): see Matt. xvi. 23. Mark viii. 33. In this sense שָׂטָן appears to be used, 2 Sam. xix. 22: for Abishai did not *oppose* any declared wish of David, but *tempted* him to severity." Terrot. Compare 2 Cor. xi. 13—15.

— συντρέψει. "The language of this wish [rather, consolatory assurance] refers to the prediction in Gen. iii. 15." Stuart.

21. Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος—most probably *Luke the Evangelist* (as Origen holds him to be; vol. iv. p. 686), called Λουκᾶς, 2 Tim. iv. 11, but Λούκιος, after the Roman manner of writing it—here, and Acts xiii. 1, where he makes mention of himself as a native of Cyrene, born probably of Hellenistic parents, but first known in the Church as one of the prophets and teachers that were in Antioch; compare ib. xi. 20—as the same man who is called Σίλας, Acts xv. 22, &c., is also called Σιλουανός, 1 and 2 Thess. i. 1: *Jason*, of Thessalonica; Acts xvii. 5—9: and *Sopater*,

of Berea, who (with *Timotheus* also) accompanied Paul into Asia; Acts xx. 4. All these the Apostle here calls his *kinsmen*, or *countrymen*; as the same word signifies in ver. 7.

22. Τέρτιος ὁ γράψας—"the amanuensis of St. Paul. Some Commentators suppose him to be the same individual elsewhere called Silas, from the affinity of the words *σῴω*, *Silas* (or *tres*), and *σῴω*, *Tertius*. It appears that there should be a comma after *ἐπιστολήν*, and that *ἐν Κυρίῳ* should be taken in connexion with *ἀσπάζομαι ὑμᾶς*." Terrot.

23. Γάϊος. "This was probably the *Caius* who was baptized by St. Paul, and apparently an inhabitant of Corinth; 1 Cor. i. 14. Origen says there was a tradition of his being the first Bishop of Thessalonica (vol. iv. p. 687), but this was more probably Caius the Macedonian, mentioned in Acts xix. 29. xx. 4." Burton.

— Ἐραστός ὁ οἰκονόμος τῆς πόλεως, *Arcarius civitatis*; Lat. Vulg.: "Quæstor, qui civitatis reditus curabat." Kütn. Compare Acts xix. 22. 2 Tim. iv. 20. Elsner adduces an ancient inscription, where mention is in like manner made of the *Οἰκονόμος* of the city of Smyrna; and that the office was of some consequence, appears from Joseph. Ant. xi. 6. 12, where it is named among the *ἄρχοντες*. Ταμίης is the more classical word, and this the LXX use in Isa. xxii. 15.

— Κούαρτος ὁ ἀδελφός, Macknight translates *Quartus*, *your brother*, or *one of your own Church*; and adds, "I have supplied the word *your*, because to call *Quartus* simply a *brother* was no distinction at all; unless, as some conjecture, it imports that he was a minister of the Gospel. That *Quartus* was a native of Rome, or Italy, and a member of the Church at Rome, as well as *Tertius*, I think probable from their names, which are evidently Latin."

24. ἡ χάρις κ.τ.λ. "This is the concluding Apostolical benediction, which St. Paul always wrote with his own hand, to distinguish his genuine Epistles from those that might be forged in his name; 2 Thess. iii. 17. But though he commonly ended his letters with that benediction, before he

quits the pen on this occasion, he adds also in his own handwriting that grand doxology, contained in vv. 25—27, in which he offers a solemn thanksgiving to God for the calling of the Gentiles by the Apostles preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained their subjects in the foregoing Epistle, this doxology was placed at the conclusion of it with great propriety, and could not but be acceptable to all the Gentiles." Macknight.

25. *Now to Him who alone can establish you in conformity to my gospel* (see note on ch. viii. 29), *even the preaching of JESUS CHRIST* (1 Cor. ii. 2) *in terms which unfold¹ a mystery* (matter of pure revelation; see on ch. xi. 25) *kept secret throughout all past time², but now disclosed, and* (see note on ch. ii. 27) *under the attestation of the writings of the Prophets* (or *the Prophetical Scriptures*), *by command of the everlasting God, made known to all the nations of the world, to bring all to the obedience of believers—to the alone wise God in* (declared by) *Jesus Christ* (compare John i. 18. xvii. 3)—*to Him, I say* (so ψ appears to connect the first and last clause of the doxology, after the parenthesis $\kappa\alpha\iota\ \tau\acute{o}\ \kappa\acute{\eta}\rho\upsilon\gamma\mu\alpha\ .\ .\ .\ \gamma\nu\omega\rho\iota\sigma\theta\acute{\epsilon}\nu\tau\omicron\varsigma$, whence sprang the reflection $\mu\acute{o}\nu\omega\ \sigma\acute{o}\phi\omega\ \Theta\epsilon\acute{\omega}\ \delta\iota\alpha\ \text{'}\text{I}\eta\varsigma\ \chi\rho\text{.}$; just as ch. xi. 33, from what had preceded)—*be glory for ever! Amen.* "What the Apostle wished the Romans to be established in, was those essential points of doctrine which he always preached, and which he had inculcated in this letter; namely, the gratuitous Justification of

¹ $\kappa\alpha\tau'\ \acute{\alpha}\pi\omicron\kappa\alpha\lambda\upsilon\psi\iota\nu$, literally, *by*, or *in the way of*, *revelation*—as ver. 26, $\kappa\alpha\tau'\ \acute{\epsilon}\pi\iota\tau\alpha\gamma\acute{\eta}\nu$, *by command*.

"According to this passage, Paul speaks of the Gospel as something *which had been kept secret since the world began*; that is, hidden from Eternity in the Divine Mind. It is not a system of human philosophy, or the result of human investigation, but it is a revelation of the purpose of God. Paul often presents the idea that the plan of Redemption was formed from Eternity, and is such as no eye could discover, and no heart conceive; 1 Cor. ii. 7—9. Col. i. 26." Hodge.

² In illustration of the phrase $\chi\rho\acute{o}\nu\omicron\iota\varsigma\ \alpha\iota\omega\nu\iota\omicron\iota\varsigma$, Dr. Burton compares Eph. iii. 9. Col. i. 26. 2 Tim. i. 9. Tit. i. 2. 1 Pet. i. 20: "all which passages seem to prove that the doctrine of Redemption had been revealed from the beginning, but faintly and obscurely."

Jews and Gentiles by Faith, without works of Law; and in particular the Justification of the Gentiles, without subjecting them to the Law of Moses. These doctrines he calls *his gospel*, or good news; not in contradistinction to the good news of the other Apostles (as Locke fancies, to the great discredit of the rest) whose doctrine was the same with Paul's, so far as it went; but in opposition to the doctrines taught by the Judaizers and other false teachers, who added the Law to the Gospel, on pretence that the Gospel was defective in rites of atonement." Macknight—who—having further observed on this passage, "The Apostle calls the admission of the Gentiles to all the privileges of the Church and People of God, without subjecting them to the Law of Moses, *a mystery*, because it had hitherto been kept secret"—adds, "It is true, in the Covenant by which God separated Abraham and his posterity from the rest of mankind, and made them His visible Church and People, the calling of *the nations* to be the People of God was promised under the idea of *blessing them in Abraham's seed*. Also it was predicted by the Jewish Prophets, as the Apostle hath shewn in the preceding chapters. But, as not the least^h intimation was given, either in the Covenant or by the Prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews that they could become the People of God otherwise than by circumcision and obedience to the Law of Moses. Their attaining that honour, therefore, together with Justification and Eternal Life, merely *by Faith*, is the great *secret* said in this verse to be *kept hid during the times of the ages*, or Mosaic Dispensation"—so, after Locke, he strangely enough interprets χρόνοι αἰώνιοις, "because under the Law time was measured by αἰῶνες, *ages* or *jubilees*."

THUS ENDETH THE APOSTLE PAUL'S EPISTLE TO THE ROMANS; A WRITING WHICH, FOR SUBLIMITY AND TRUTH OF SENTIMENT, FOR BREVITY AND STRENGTH OF EXPRES-

^h This should rather have been "no very distinct intimation," &c. &c.—for see the Apostle's application of Habakkuk ii. 4, as noticed on ch. i. 17.

SION, FOR REGULARITY IN ITS STRUCTURE, BUT ABOVE ALL FOR THE UNSPEAKABLE IMPORTANCE OF THE DISCOVERIES WHICH IT CONTAINS, STANDS UNRIVALLED BY ANY MERE HUMAN COMPOSITION; AND AS FAR EXCEEDS THE MOST CELEBRATED PRODUCTIONS OF THE LEARNED GREEKS AND ROMANS, AS THE SHINING OF THE SUN EXCEEDETH THE TWINKLING OF THE STARS. Macknight.

[TO BE CONTINUED.]

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